THE CHINESE RECORDER

VOL. L. APRIL, 1919. No. 4

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NOTES ON CONTRIBUTORS

JOHN STEWART BURGESS, M.A., a Secretary of the Y.M.C.A., has been in Peking, China, for five years. He is especially interested in social service work.

Rev. F. H. THROOP, B.S., a member of the American Presbyterian Mission, North, has been in Soochow, China, engaged in evangelistic work, since 1909.

Rev. FRANCIS C. GALE, B.S., a member of the American Methodist Episcopal Mission, North, has been in China since 1908. He is now district superintendent of the Nanchang district.

DANIEL H. KULP II, M.A., a member of the Northern Baptist Foreign Mission Society, has been in China about six years teaching in the Shanghai Baptist College in connection with the departments of Sociology, Physical Training, and English.

G. W. GUINNESS, B.A., M.B., B.Ch., a missionary working in connection with the China Inland Mission, has been in China since 1897.

Rev. A. LUTLEY is a member of the China Inland Mission. He has been in China since 1887.

Rev. SAMUEL JOHN MILLS, A.B., a member of the American Presbyterian Mission, North, has been in China seven and a half years. He is now Secretary of the Chinese Student Volunteer Movement for the Ministry.

Rev. SIDNEY MCKEE, B.L., a member of the American Presbyterian Mission, North, has been in China eight years. He has spent much time in the Nantao institutional evangelistic center, Shanghai.

Rev. I. MASON, a member of the Friends' Foreign Missionary Association (English), has been in China over twenty-six years. His main work has been evangelistic. For the past four years he has been a member of the editorial staff of the Christian Literature Society.

Rev. ARTHUR SOWERBY, a member of the English Baptist Mission, has been in China about thirty-seven years engaged in evangelistic, educational, and literary work.

Miss S. J. GARLAND, a member of the China Inland Mission, has been in China since 1891. She is now in Shanghai doing editorial work in connection with the National System of Simplified Script.

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THE CHINESE RECORDER

Published Monthly at the American Presbyterian Mission Press,
18 Peking Road, Shanghai, China

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VOL. L APRIL, 1919 NO. 4

Editorial

The "Modern Missionary Movement."

"THE modern missionary movement is something vastly greater than even its progenitors could have foreseen. Starting as it did with rather limited religious outlook, it has become the effort of Western civilization to carry to the world which it is about to transform the fundamental principles of ethics and morality upon which it is itself—be it never so insecurely—based. No careful observer of modern international relations or of the non-Christian world can fail to see the stupendous importance of this movement. The change of attitude is already apparent in the treatment accorded the missionary even in our current literature. The foreign mission enterprise is now so vast both in organization and in expenditure of money as to demand serious treatment on the part of the historian. Even more does it demand attention on the part of those who are socially-minded. To have a share in the transformation of civilization does not come often to an entire generation, but this is the opportunity which now faces America and Europe. Japan has reached an independence of national life strikingly akin to that of our Western world. China is more in the making, but in both alike it is obvious to thoughtful observers that the new social, industrial, and intellectual conditions have

so undermined the basis of the older morality as to produce a profound moral crisis. The thousands of students now gathered in the educational institutions of Asia are seeking with an earnestness that is pathetic as truly as inspiring, a moral basis for the civilization into which they are entering. There is no religion capable of sustaining the weight of a Western civilization except Christianity itself." From "The Spiritual Interpretation of History," by Shailer Mathews.

* * *

China and a "Unified Christendom."

The Survey of February 1st, 1918, gives prominence to a statement by Tyler Dennett in his book, "The Democratic Movement in Asia," that "it is to the missions in China that the world has to look for a unified Christendom if that ideal is ever to find realization." This fact should stimulate all Christians in China to a careful study of the problem and a determination to solve it in a way worthy of this opportunity for leadership.

To Christian unity there are, generally speaking, three approaches. The first is the policy of *denominational isolation.* This is an anachronistic position, out of touch with world movements; furthermore, it is undemocratic and as a means of promoting unity—impossible! The second is the policy of *elimination of denominations.* This policy does not seem to promise immediate success. Furthermore, it is easy to overlook the possibility of individual contributions by most denominations—which is as important in some ways as the self-realization of the individual. It is a policy only to be developed very slowly and that must face the dangers of one huge Christian organization while advocating the elimination of the others. Can this elimination be secured and at the same time the autonomy of a group of individuals be preserved? Human nature does not take kindly to elimination. The third is that of *co-operative service*, which recognizes the autonomy of the different groups, and does not involve the forced surrender of principles, even though sometimes it may be difficult to distinguish those principles from prejudices; furthermore, the will power, which makes significant the loyalty to the "principle" involved, must be redirected not suppresed. The War has shown the unlimited possibilities of such co-operative service; it offers the biggest present possibilities. Participation in a common big task and a dominating loyalty to one leader will produce such a co-operation of resources as to make Christianity the

most potent force anywhere. In other words, we must have a "religion of service" as over against a religion concerned primarily with past and present attempts to define world facts. It is the common task and loyalty to Christ that will produce such religion. Failure to get people together on theological divisions may be viewed with a measure of complacency; but the failure to get them together in nation-wide or world-wide Christian service can only be viewed with alarm, and a questioning of the motives that prevent such co-operation.

* * *

The Institutional Church in China.

If, as Mr. Burgess says, there is a noticeable tendency in the Christian Church to break the connection of Chinese Christians with Chinese society, so that they do little as Christians to help it, then the need for the institutional church is apparent. The danger that Chinese Christians will be "foreignized" must be offset by teaching them how to remake Chinese social life. A Chinese Christian must not be a being apart from Chinese society, but a permeating force therein.

This attempt to widen the responsibilities and activities of the Christian Church meets with two apparent conflicts: the first is the conviction held by many that the chief responsibility of the Church is the development of the "spiritual life." Accepting as a working basis Dr. D. Willard Lyon's statement in the July (1918) *International Review of Missions*, that spirituality is essentially a "certain attitude of heart toward God" not confined to any particular strata of social life or cultural training, we can see that spirituality can be made a part of every social relationship and activity. Institutional church workers are desirous of promoting conditions of living that will make it just as natural to think of God in daily life as on Sunday and special occasions. As a matter of fact, we all want this—hence no real conflict. There are some, however, who are willing to leave it to chance, while others feel that they must help organize life activities in a Christian way.

Another apparent conflict arises between the relationship of an institutional church to already organized institutional work, such as the Young Men's Christian Association and the Young Women's Christian Association. The institutional church must meet the needs of all ages, from childhood up—at least in most cases, whereas the Young Men's and Young Women's Christian Associations cover only the somewhat

elasticly defined period of adolescence. One great problem, therefore, between the institutional church and these and kindred organizations is that of effective co-operation, as Mr. McKee points out. Certainly there is no reason for competition or conflict between them and the institutional church. The main point in connection with the institutional church is that "it must be a home." In other words, it must be the center of the life of the community in which it exists. Each church, however, must study its own community, find out their needs and develop institutional (a very flexible term) work accordingly. It would not seem wise in many cases to start this type of work with a big building arranged on Western models, which later will most likely be found ill adapted to real community needs.

* * *

Church Leadership in Social Reform.

THE Christian Church has been lately often accused of following current movements rather than leading them. One group at least, the Methodist Church of Canada, is making an effort to win this lost leadership. The promulgations of the General Conference, held in Hamilton in 1918, are said to put them "leagues ahead of any religious organization in the United States in its conceptions of social policy." They believe not only in promoting harmony in society but also in helping secure justice for its members. They believe Christians must fight for the right issue and not only seek to dull the edges of issues. *The New Republic* for February 8, 1919, has an interesting article on their announced position. From this we can quote only a few words. These show that they believe that problems of social justice should not be referred to either the unreligious or the irreligious for settlement. In reading a few of these statements we may well ask ourselves: What are Christian Churches in China saying or planning to do about similar problems? Is the position of leadership along these lines in China yet unoccupied by the Christian forces? Canadian Methodists have declared against all "special privileges" not "based on useful service for the community." They feel that "all forms of autocratic organization of business should be discouraged," and "declare it to be un-Christian to accept profits when laborers do not receive a living wage." A revolutionary attitude indeed! They believe in "old-age insurance," and condemn speculation and the piling up of unearned wealth. There are, they say, "dangerous forms of

economic injustice, in which we cannot engage without sin." They believe that profiteering should stop and legislation be enacted to give "a fair wage adequate to a proper standard of living." They stand for the nationalization of natural resources, oppose the "company town," and declare their sympathy with labor. Here is a new note, the effect of which cannot but be far-reaching. The Churches must declare against all forms of exploitation, or else they will lose the leadership they have. Can we do anything about this in China?

* * *

Kikuyu and Christian Unity.

The Church Times for December 6, 1918, contains an interesting report of the latest interdenominational conference at Kikuyu. Since 1907 missionaries working in the Protectorate of British East Africa have met in frequent conferences. In 1913 a scheme of federation was proposed which met with the approval of the missionaries concerned, with the exception of the Bishop of Zanzibar. The societies proposing to co-operate had accepted three points in the Lambeth Quadrilateral; that is, the Bible, the two Creeds, the two Sacraments, but it has not been found possible to accept the fourth, the Historic Episcopate.

At the conference in July, 1918, the question came up again. At this conference over one hundred people assembled, out of which number only fourteen had attended the conference held in 1913. The bodies represented were: the Church Missionary Society, the Church of Scotland Mission, the African Inland Mission, the United Methodist Church Mission, and the British and Foreign Bible Society. The Bishop of Zanzibar made a long speech, to which careful attention was given. He pointed out that he could not accept the plan for union as presented up to date, and desired to secure the consent of the conference among other things to some form of Episcopal consecration and ordination.

After these and other frank statements the conference considered for three days the draft of the proposed Constitution, clause by clause, and this, with some amendments, was unanimously adopted, all the delegates present signing, with the exception of the Bishop of Zanzibar. Those who can be satisfied with nothing but full organic union may think this action a failure; as a matter of fact it represents a great step forward in Christian co-operative service.

The Promotion of Intercession

Prayer is good seed. Prayer brings harvests. Do we sow sparingly or bountifully? Following are three very timely subjects for remembrance in our daily intercessions during this month.

"In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good."

I. Promotion of Phonetic Script.

Pray for the promoters of the Phonetic Script movement that they may be able to prepare the best possible literature in the shortest possible time.

That literate Chinese Christians may have a mind to work in helping illiterate Christians to learn to read, realizing that an ignorant Christian is more or less a dead, non-witnessing Christian.

That through this phonetic literature "light at eventide" may come to China's old men and old women.

That the "Spirit" and "Life" which are in the words of Christ may take possession of young men and young women, moulding their lives for His glory.

That the "joy and rejoicing" which come from the knowledge of God's word may brighten the child life of China.

That the outcome of this movement may be a Bible-reading, Bible-loving Church.

(Miss S. J. Garland.)

II. Conservation in Evangelism.

Pray that the Special Week of Evangelism may in every place be the beginning of continuous, persistent, personal evangelistic work by every Christian.

That the churches may carefully shepherd the new enquirers, teaching them to observe all things whatever Jesus has commanded.

That the Holy Spirit may endue with power each Christian worker, and may change the heart of each sincere enquirer so that he may be born again as the child of God.

(A. L. Warnshuis.)

III. Yunnan Commission.

Pray that God may safeguard the party on its journey to Yunnanfu, granting each member physical comfort and much spiritual strength through daily Bible study and undisturbed communion with God.

That this Commission may be wisely guided in the choice of a permanent field of work for the united Church in China.

That the Committee on Arrangements as well as the Commission may clearly discern what is the will of God in all things and may resolutely follow. So that this Chinese Home Missionary Movement, so obviously begun under the blessing of God, may not suffer because of the darts of the Evil One.

That through the knowledge and inspiration of this Movement the Christians throughout China may be aroused to strong missionary enthusiasm and that in each church personal evangelism may receive repeated emphasis.

(C. Y. Cheng.)

Contributed Articles

The Christianization of Life in China

JOHN STEWART BURGESS

IT is becoming less and less necessary to argue that the message of Christian salvation includes not only the saving of the individual as its distinctive aim, but also the saving of society or the group-life to which the individual belongs. Modern sociology has brought out increasingly the reasonableness of Christ's dual emphasis by showing that in the first place the individual person is molded not only in his mental nature but even his spiritual life by his environment. It also brings out very clearly that while the occasional great man may have tremendous influence in changing the whole structure and life of the society in which he lives, the average person can exert his influence best by uniting with those of like purpose and making his influence felt through the group. We are also coming to realize how a group of men with a definite aim may so influence people's opinion as to alter not only common thought but the very structure and organization of society itself.

In pioneer missionary work it may have been necessary to concentrate almost entirely upon a few individuals. It is impossible for the pioneer to attempt to influence directly the environment of the society in which he works. He has no group to work through and no direct contact with the group life of the people. But on the other hand when, as in many large cities in China, there is already a well-organized Christian group it becomes a question whether or not the time has come for this group to definitely attempt not only to lead others to join the group but to reach out and change the environment in which both Christians and non-Christians are living.

Such a task, of course, implies in the first place that the corporate life of the Christians is essentially better than that of the non-Christians, and that not only as individuals but in their social relationships Christian people are a worthy example for non-Christians to follow.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

It is a notable fact that in evangelistic campaigns in China during the last ten years there has been increasing emphasis on careful preparation for the campaign. It may be said that a scientific method of leading men to decide for the Christian life has been created. It cannot be said, however, that there has been a similar emphasis and careful planning on the careful instruction and guiding of those who have decided in what the Christian life means. True, many Bible courses have been written, explaining the nature of Christianity and its doctrines, but in a study of Chinese Christian literature there seems very little which would be of direct help in showing new Christians just what the new life in all its relationships means. What are the standards of a Christian business man? What makes the Christian home different from the non-Christian? What are the civic responsibilities of the Christian? What are his obligations to the poor and ignorant? The apostle Paul was extremely careful in instructing his new converts not only in religious doctrine but in how to adapt and apply the new life to the particular conditions of the early Church and of the Roman empire. He went into great detail in taking up the actual problems of the new Christian and the actual difficulties that he was facing. Are we not taking too much for granted in supposing that if once a man has become thoroughly converted and if he continues in Bible study groups and in attending church service, he will find out for himself the way a Christian should live in a non-Christian society? Is not more guidance needed in applying Christianity?

It is obvious, however, that Christian living is not learned by theory or mere instruction but by the laboratory method. This brings us to our second problem, the definite task of the organized Christian group to transform the life of the community in which it is situated. It is a new idea to many Chinese Christians that the Church should be the servant of the community. It is thought by them that the main aim of every Christian should be merely to build up the Church and that the Church itself has not necessarily an obligation to serve the needs of the community.

In talking to a Chinese official on the Board of Foreign Affairs I asked him what he thought was the effect of the Christian Church on the life of the Chinese people. He said the principal effect was to lead the new converts to discard the customs and practice of Chinese social life and thus to cut

themselves off from their natural relationships with their fellows. This, he said, had a tendency to foreignize the converts and make them of little value in helping to improve Chinese society. He continued to say that if the Chinese Church would interest itself openly and avowedly in the great pressing social problems of Chinese life such as recreation, relief of the poor, and education of the masses, he believed that great numbers now prejudiced against the Church would join it and still larger numbers would support its program heartily. A prominent Chinese missionary said to the writer a few days ago that in the minds of non-Christian Chinese the Church as such at present has no practical contribution towards the reform and improvement of Chinese social life.

The statements of the official and the missionary may be extreme and one could no doubt bring many arguments against them. However, there are great social problems which up to the present the Church has not in any large measure attempted to solve.

Has the Christian community organized relief in a scientific way for the poor? Of course, wherever Christians are, there is a great deal of individual helpfulness but the scientific methods of relief so common in Western cities have not been adapted to conditions in Chinese cities. The tremendous openness to the Christian message which is a marked characteristic of the flooded regions in North China where last year emergency relief was organized by the Christian Church is an indication of the effect which a more constant policy of scientific charitable relief would have on the influence of the Church.

Our parish houses and school buildings have been used for recreation for the church members and for our own students. But have we as yet made the buildings of our Christian institutions a center to create wholesome recreation and social life among the people of our community?

In one of the largest cities of China an extensive set of buildings is now being erected under the patronage of the Board of Police in an open space near the great recreation center of the city which will be the licensed red light district of the city. This fact is not even known by most of the Christians of this community and the thought of fighting organized vice has never been seriously discussed by the Christian community. The situation seems so hopeless that the

Christian group has never had the faith to work out a united program to fight the moral evil.

Christian people in all countries believe theoretically that the Christian should be a good citizen. In a country overridden by corrupt officials and where all social progress seems to be blocked by the selfishness of those in power, the Christian Church, as such, in China has made no pronouncements on these burning moral issues. An official in Peking recently told me there are only two classes of really patriotic people in China; one is a few of the old style Confucian scholars, the other a very few of the modern educated returned students. Why did it not occur to him that Christians as a class are extremely patriotic people and interested in civic reform?

In a country where eighty or ninety per cent of the people neither read nor write, very little is being done by the ordinary educated church member to help in relieving this great mass of ignorance. True, there are missionary schools and frequently lectures, but—unless it be that recently started by the advocates of abbreviated character writing—no concerted movements to educate the mass of the people.

In making non-Christian environment more Christian, obviously the first mode of approach is the changing of popular opinion. In China the press is increasingly becoming the great means of molding popular thought. Nearly every one of the sixty newspapers in Peking is subsidized by one or another of the political parties. There is, however, now no newspaper representing the Christian forces in the city holding forth the ideals of Christian citizenship.

If the Christian Church of China is to take up a program which will seriously affect the life of the nation, perhaps the first condition is that the leaders of the Church shall have a new vision and shall have a new conviction that Christianity is really practicable, that it can be worked out in social relationships. In some of the Congregational churches in England there is a new form of religious service which has been adopted. The preacher first expounds to the best of his ability a few of the principles of Christian faith and then the congregation is free to discuss how these principles may be applied to the present life and problems in England. People in the West are beginning to realize that the attempt to apply Christian principles to actual social problems, is the call of the hour.

It is a notable fact that some of the strong lay leaders of the Christian Church who have recently become Christians seem to realize more fully than some of the clergy of the Church the tremendous power that Christian living may have in transforming Chinese society. Such men as Mr. Frank Ying T'ao, Mr. Chang Po Ling, the late General Chang Chi Shih, Mr. Chin Pan P'ing, and Mr. Hsu Pan Jen are prominent names of North China, all of whom eagerly sought to help China before they became Christians, who realize most clearly that in Christianity alone can be found the power and the program to transform the life of the nation.

If the Christian Church is to seriously attack the problems of community life it is also obvious that Christian people must first have a more thorough knowledge of the conditions of Chinese life. As Miss Mary E. Richmond of the Russell Sage Foundation recently said, "Battles are not won by phrases, but by knowing every inch of the ground and by detailed working together through methods which have been mastered towards a common goal." In a social program of any kind we think of recreation, poor relief, or social education, but much more knowledge of just what problems the Church can meet is necessary. This can only be gotten by careful survey and investigation.

Miss Richmond says to win battles we must also have clear plans. If the Church is to really transform a community there must be a greater amount of organization, of definiteness in thinking and of carefully planned finance than there is in some churches in China to-day. How often we hear the complaint from the new Christian, "There is nothing for me to do. I joined the Church expecting that I would be called upon to unite with other Christian people in a great task, but no task of service has been offered me."

Skirmishes may be won with the present divided conditions of the Christian Church but certainly large battles cannot be won. Many of the problems that we have mentioned and many others are of a city-wide character. One denomination working in one section of the city cannot hope to conquer the foe. In any Chinese city all the Christian forces united together seem hopelessly inadequate for the great social task of the Church.

With a clear vision of the Gospel of the Kingdom, an increasing knowledge of the field, and a consequent definite

plan of action, we may expect that the united forces of the Christian Church may in the future in the spirit of Christ achieve a transformation of Chinese life out of all proportion to her accomplishments in the past.

The Institutional Church in China

F. H. THROOP

AS the Church looks out into the future, she is confronted with some very difficult and perplexing problems for which there seems at present no satisfactory solution. Yet when we come to consider her resources we find that there are many assets which are not being fully utilized. What is her sphere and what the method of expansion? How is a constituency to be developed? How is the Church to be put to work on a worthy undertaking? How are we to take care of the social instincts which are so strong in the Chinese? These are some of the questions which must be solved.

After a hundred years of seed-sowing, a sowing that has resulted in a changed attitude toward every problem of the day, a sowing that has created an atmosphere in which the Church can thrive, a sowing that has brought every class to realize that the object of the Church is to clean up lives, freeing them from cant and superstition, and to build character that is worth while, we are ordered to thrust in our sickle and reap; and so great is the harvest that it presents insuperable obstacles. However, besides the regular services conducted on Sundays and at mid-week services in chapels and preaching halls, there have been evangelistic drives, and besides these there have been special campaigns conducted by John R. Mott, Sherwood Eddy and Buchman, as well as a great many Chinese evangelists, pastors, and missionaries, throughout the land, which have swept into the Church thousands of believers in Jesus. So that the Church to-day, in spite of all criticism—and there is room for criticism—is no small body, and latent with untried and unused power.

Now besides this mighty host that has been definitely won and brought into the Church, there is a still larger body who have been tremendously influenced. They have come to see that their religion and that on which they had relied is false,

and they are now seeking something stable and true on which to rely, but they are not ready to enter the Church. A small canvass has resulted in the finding that most business men are interested in Christianity, but they believe that if they accept baptism they will lose caste. Bankers and men of wealth as well as the common people, the clerks and mechanics, laborers and craftsmen are not willing to reject the claims of the Gospel even if they are not willing to accept them. They are ready, however, to ally themselves with organizations which are Christian in purpose and aim. They readily join the Red Cross, Y. M. C. A., and Christian social organizations. Now this vast army must be educated and cultivated or they will be forever lost and not only lost themselves but become the greatest obstacle to others. They become what may be called the constituency of the Church, the field for expansion. They are the natural and legitimate field for the work of the institutional Church. Such men will come in groups to reading rooms, will gladly patronize night schools, will mingle contentedly with Christians and by contact as well as by teaching will be definitely won for Christ.

The Church has made itself known as a dynamic but it has not made its greatest impression on society, since so large a proportion of its membership is inactive and dormant. The institutional Church is the natural place to set forces to work. Christians who never did any work can be interested in some form of work that will be for righteousness, and having once tasted the flavor of Christian service can never be loosed from it again. It is one thing to be a good church attendant but it is quite another thing to be an active worker. The Sunday school and Christian Endeavor are not enough for many, or it does not appeal to them, while some other activity, which is institutional in charater, may.

Moreover the cravings which most men have in them for social activity can be cultivated as in no other place. The sphere is great and the range wide for social features, carried on by the Church. Good wholesome features, educational enterprizes, night schools, business courses, physical culture, lectures, lantern lectures and movies, men's clubs, games and sports of all kinds are useful. These are some of the instruments which when used by the Church become evangelizing agencies and yet they may be wholly socialistic in character. Perhaps in no sphere is the ordinary Church so backward as in this

cultivation of the social side of man. But it is coming to its own and we can only thank God for this new awakening.

It is maintained by some that since we have a distinctly institutional organization in our midst, we ought to turn the institutional work of our churches to the Y. M. C. A. And here, as a believer in and a supporter of the Y. M. C. A., I want frankly to criticise that contention. In the first place, the Y. M. C. A. in China has not been able to operate as an arm of the Church as it has been able to do in America and perhaps in other countries. It has been compelled by force of circumstances to become a distinct organization. It has become an Institutional Society or Church without rites or ordinances, but Christian in leadership. The largest part of its membership is non-Christian. Its Christian membership is largely borrowed from the churches. We welcome it as a great socializing factor in China. We welcome it as an evangelizing agency, as a co-operator. We do not criticise its work, its motives, nor its facility to attain its goals. But it has its weaknesses. When by its evangelizing efforts it leads men to decision for Christ it can do little more than absorb them, for to lead them the second mile into church membership seems very difficult to attain. More than one secretary has said to me, "We can get them into the Y. M. C. A. alright, but we cannot get them into the Church." Some of the blame may lie with the Church, but far from all. This self-propagating, self-supporting, socially satisfying organization, which finds support from both inside and outside church agencies, has become, not an arm of the Church but, a competitive organization. It selects the best from the churches for its leaders and from widened resources can out-pay the Church which has to depend on its membership which in turn must be Christian. For this reason the Church cannot compete with the Y. M. C. A., for it is as unlimited in its resources as is the wealth of the world. Shall the Church then turn over its institutional work to this organization which can from its resources provide better equipment for its work, or shall the Church branch out into this great field of institutional church possibilities and conserve its rightful fruits, thus insuring that every man won to Christ is in the Church and not in another organization from which he must be won?

Many of us believe that, lest there grow up a spirit of competition between the Church and the Y. M. C. A. and thus

hinder the constructive work of both organizations, some manner of co-operation must be found. The Church believes that, for its own development as a self-propagating, self-supporting body, it must undertake some form of institutional work. Would it not be possible for the Y. M. C. A. then to work through the churches rather than outside them, providing the trained forces that shall better accomplish the objective sought? In Shanghai, where the problem is acute, two Y. M. C. A. men have been set aside to work in the churches, which has been one of the finest pieces of work that has been done in that city, in the way of co-operation, and is applying the needed remedy. It is a demonstration that such work can be accomplished. Some of the Home Boards have sent men out supported by the church to do Y. M. C. A. work, thus signifying their willingness to co-operate. Would it not be a wiser plan to have the Y. M. C. A. train those men and put them back into an institutional Church?

To-day's appeal, through whatever adjustment must take place, is for an institutional Church where all the forces of the Church may be put to work, where the social instincts may be developed, where we may hope to instruct, and by contact—which thus far has been sadly lacking—lead those multitudes who have been touched but not saved to a full knowledge of the rights and privileges as well as the responsibilities of membership in the Church of the Living God.

Central Institutional Church, Nanchang

FRANCIS CLAIR GALE

I HAVE before me on one hand a chart of the activities of the Central Institutional Church, and on the other a copy of the platform of the Open and Institutional Church League of New York City. This platform we have taken as our model for the Central Church. I will quote from it.

"The open and institutional church depends upon the development of a certain spirit rather than upon the aggregation of special appliances and methods. It is an organism evolved from a germinal principle rather than an organization.

It believes that only as this spirit is developed in the Church universal will the purpose of the Kingdom of God

among men be realized, and it confidently looks forward to the time when the Church will be understood to stand for the larger view here presented.

As a body of the Christ, the open and institutional church aims to provide the material environment through which His spirit may be practically expressed. As his representative in the world, it seeks to represent him physically, intellectually, socially, and spiritually to the age in which it exists. Inasmuch as Christ came not to be ministered unto but to minister, the open and institutional church, filled and moved by his spirit of ministering love, seeks to become the center and source of all beneficent and philanthropic effort, and to take the leading part in every movement which has for its end the alleviation of human suffering, the elevation of man, and the betterment of the world. Thus the open and institutional church aims to save all men and all of the men by all means, abolishing so far as possible the distinction between the religious and the secular, and sanctifying all days and all means to the great end of saving the world for Christ.

While the open and institutional church is known by its spirit of ministration rather than by any specific methods of expressing that spirit, it stands for open church doors every day and all the day, free seats, a plurality of Christian workers, the personal activity of all church members, a ministry to all the community through educational, reformatory, and philanthropic channels, to the end that men may be won to Christ and his service, that the Church may be brought back to the simplicity and comprehensiveness of its primitive life, until it can be said in every community, 'The kingdom of heaven is within you,' and 'Christ is all and in all.'"

Shortly after Bishop J. W. Bashford entered upon his episcopal duties in China, he paid Nanchang a visit to take a survey of the work of the Church in this great city. As soon as he saw the Simachi Street and its extension lying within the heart of the business and official district, and the immense crowds of people passing to and fro, he decided that the Church ought to establish itself on Simachi and become an open and institutional church. The Bishop placed in the hands of the local missionaries a sum of money with instruction to exhaust every effort in purchasing a site on that street. It was done. The venture has once more proved the generalship, if you please, of Bishop Bashford.

Glancing at the above mentioned chart, permit a statement of the activities of this church. It is an open house every day and night in the week. There are evangelistic services each evening except Saturday when some one is specially invited to address a carefully selected audience, or when stereopticon lectures are given on public hygiene, preventative blindness, public recreation, and other topics. Each Monday morning the pastor leads a strong gospel band to the model city prison where, with the hearty co-operation of the authorities, the several hundred prisoners cease their work and listen to the gospel message. Sunday morning a gospel band of women carry the gospel to the women who are in the model prison.

At the main entrance to the church there is a table spread with scripture portions and tracts where a colporteur avails himself of the opportunity of preaching to the crowd that constantly surrounds his table.

Two years ago when there was a threatened epidemic of small-pox in this city a representative from this church called on the head of the Department of Public Health and urged upon him the duty of heading off a rapid spread of the disease among the people, especially the poor. The Central Institutional Church was offered as a station for free vaccination, providing a doctor and nurses if the Department would supply vaccine and bandages and registration blanks. The Department was glad to co-operate, and officially announced on all the bill-boards and in the press the appeal from the Central Church and accepting the offer that had been made. Five stations were opened and the first year more than three thousand treatments were given. This has become a permanent feature each year.

Besides evening classes for illiterates, there is an afternoon Sunday school for the street gamins and for children in private day schools. These children are given a treat one evening each month in the way of stereopticon pictures on Bible themes. It is needless to say that pictures are also shown urging a wash up more often than once a year.

The Simachi School for English has during its seven years of life enrolled several hundred students. These young men and boys have in the main come from the homes of influential citizens. In the postal service, the government telegraphs, business firms, yamens, government schools, are

men and boys who have studied in this school. As a supply school for the Nanchang Academy of the Mission the English school is becoming more and more efficient.

I am writing this article at my desk in the public reading room where every seat is occupied by men reading the daily and secular papers. From ten o'clock till five the reading room is practically filled with men. It is well worth the space alloted for such a purpose. Men get into the habit of coming to the reading room, and when on Sunday morning the papers are put aside during the Sunday school and preaching services, the door leading from the reading room into the chap el is open and these men voluntarilly enter the chapel and sit through the entire service.

Commanding as it does the finest geographical and therefore strategical center in the city, and attracting as it is the attention of an ever-widening circle of citizens, it is safe to assert that the Central Institutional Church in a true and deep sense is exerting an influence in every part of the life of the city of Nanchang.

When this church with the use of its large publicity blackboard called the attention of the public to certain forms of misdirected public charity that have annually netted the local magistrates and other officials no small amount of graft, the local press took the position of the church and roasted the officials.

For some weeks there has been a craze in buying lottery tickets with the hope of large winnings. Central Church publicly branded the "*Lottery a Thief in Nanchang.*" *Why blame the official for grafting on the public when that same public permits its children to gamble on the streets, and permits the extensive sale of lottery tickets?* Thousands of people read the brief argument on the blackboard. The press published it in full. These are a couple of instances where this church is endeavoring to rise to the high task of improving the public conscience.

Granted that any church in Nanchang can do all that is being done at Central Institutional Church, it is a painful fact that, until this church was started upon its way, there was nothing in the Methodist churches in the city beyond "k'ai men chiang tao." There was no point of contact with the life of the community. The sermons preached were not being translated into terms of service to the public. There were no

visible signs that the public sensed the real reason for the church being in its midst, due to the evident fact that the churches did not feel the life about them. The institutional church has stimulated every church in the city. A church that will endeavor to "reach as far as the gospel of Christ stretches out its helpful hand" to serve the individual, the home and the whole community, is bound to draw unto itself men and women and little children to be taught to surrender their lives to Jesus Christ and become "seeds of the kingdom" to be sown like wheat in the furrows of the city.

The great cities of China offer a supreme opportunity to the Church. The problems facing the churches in the city here are as complex and as varied as those in England or America. The institutional church takes up the challenge offered. It surrenders not its responsibility to allied agencies. With a comprehensive program it enters into the joy of gospel ministration through various agencies to bring the multitude of people to believe that Jesus Christ is their Lord and Master, and that they may enter into His kingdom here and now.

What Form of Work Should a Church in China Undertake?—A Symposium

IN answer to your query "What form of institutional work should a Church in China undertake in order to help meet in a Christian way the needs of its community?" I offer the following:—

I. General considerations:—

1. The church should be planned and built with the definite forms of work in mind that would help meet the needs of the community. It should be constructed so as to harmonize with the architecture of the community.

2. The forms of the work undertaken must be determined by a discovery of what the needs are.

3. To get at the needs of the community a careful study must be made of

(*a*) All its institutions and organizations, and

(*b*) The static and dynamic value of each. This means the value as it is and its potentiality. How can the Church co-operate so as to secure the highest functioning of each

institution? What can it do for the family, school, business, government?

In this connection it must be remembered

(i) That each community has a distinct individuality and, therefore, specific needs which arise from its nature and location;

(ii) That the task is so complex that it calls for highest training. Either an expert social worker of equal status with the pastor or a pastor well-trained in social engineering.

All the data secured should be carefully kept in an analytical file for ready reference by the pastor or social worker.

II. Specific agencies and activities to help secure the essentials of community welfare and effect social salvation :—

1. *Free and healthy relationship between sexes.*

Social meetings and literary societies or joint meetings of clubs (families sitting together, not separated according to sex) to secure freer mingling of sexes under proper conditions.

2. *Efficient housekeeping.*

Mothers' Club—first teach the members, then have them teach others:

(*a*) Wise expenditure of money.

(*b*) Careful keeping of accounts.

(*c*) Health—cooking, cleanliness, nature and spread of disease, light and air.

(*d*) Child welfare—pre-natal care, birth, midwives and prevention of blindness, care of baby—washing and feeding and clothing and handling, rearing—sex, social, and play instruction.

(*e*) Sewing, embroidery, etc.

(*f*) Beautifying the home.

(*g*) Civic opportunities—streets, markets, etc.

3. *Citizenship.*

Men's clubs :—

(*a*) The business of making a living—efficiency and economy in work; leisure and its uses; occupations—their location and opportunities; transportation, production, business organization.

(*b*) The business of living—relations in the home to wife, children, and relatives; the place of women in the world; eugenics.

(*c*) Civic issues—discuss and organize movements to secure lighting, street widening and cleaning, water supply, police and fire protection; taxes; schools and administration; wages and hours and conditions of labor; securing and study

of public reports, investigation. (While much cannot be done immediately, preparation for the wise use of the franchise when it is secured is a good way to support the democratic movement.)

(*d*) Public meetings—holidays—tree-planting on Arbor Day —"clean-up" movements as expressions of patriotism.

4. *Co-operative activity.*

(*a*) Building up a museum room containing local products and raw materials,

Objects connected with non-Christian practices which members have given up,

Cheap model houses,

Exhibits on health, play, etc.,

Pictures of life in the West,

Chinese art room attached,

Chinese music room attached.

(*b*) Running a public library containing local and treaty-port newspapers; magazines, general and technical; books, novels, history, classics, travel, occupational.

(*c*) Games room containing ping pong, Chinese chess, small pool table or carrom board.

(*d*) Conducting hostelry. (The hotels in many towns are merely dens of vice, and homes are not commonly open as boarding houses.)

(*e*) Conducting a model tea-house and restaurant with good Chinese music and story-telling.

(*f*) Small gymnasium with public baths—Chinese boxing is popular and should be developed. The room could be cleared and used for meetings.

(*g*) Playground and if possible a playfield.

Apparatus,

Supervision by young members, men for boys and women for girls.

(*h*) Dramatics and musical entertainments—a stage is indispensable.

(*i*) Moving pictures or stereopticon—lantern and curtain.

5. *Intelligence.*

(*a*) Schools: boys' and girls' day schools, night schools of English, continuation schools for apprentices, seasonal schools, Daily Vacation Bible Schools, schools for adults—phonetics or 600 Characters, kindergarten.

(*b*) Lectures—popular and illustrated on science, health, housing, etc.

(*c*) Organize parties for inspection of factory-production, prisons, for picnics and nature study.

6. *Charity.*

This effort must be as scientific as possible.

Co-operation with foundling asylums to secure good wet-nurses also with homes for the aged.

Prison preaching and teaching.

Immediate relief when necessary—clothes, food, medicine, etc. (It must be certain that help is needed and is not abused.)

Red Cross activities.

Employment bureau.

Crêche for working mothers.

This is rather a long list that might be classified in several other ways. But whatever the community is doing well should not be done by the Church; whatever it is not doing at all or not doing well, the Church should either undertake or assist in. It should be a real civic center for all classes and social positions, a school of democracy. It should foster the intellectual, social, esthetic and recreational interests of the community and give direction and efficiency to the domestic and economic interests. Finally, the Church should be located in the most needy section of the community,—that may mean, perhaps, not the residential district.

DANIEL H. KULP II.

* * *

As far as my experience goes I think the Church can engage in

(*a*) Educational work such as night schools—either 600 character or National Phonetic System.

This would be a help to many and along the line of church life and activity.

(*b*) Public health work.

Reporting nuisances. Distributing literature. Selling fly traps, etc.

(*c*) Lecturing on health subjects.

Of primary importance in the home life of church members they should be taught how to make its testimony tell for purity and for God.

Of industrial work I have had no experience. It is apart from the ordinary life of the Church.

Lectures on social purity can be given by Christian doctors. I was speaking to an audience of 1,100 students the other day and they listened splendidly—one has an entry into

many schools. This work might be done by educated Christian men. But I will not add. It will be interesting to know what you can elicit from enquiries.

Prison work is another form of service that has proved of value.

Above all, faithful preaching of the Gospel and personal work for souls is of the highest value for society.

G. W. GUINNESS.

* * *

The following are, I think, some of the forms of service that many churches could wisely undertake: —

(1) The formation of Home Missionary Societies for the evangelization of the local district in which the church is established.

(2) The establishment of night schools, winter schools, or half day schools for the teaching of the National Phonetic System and other subjects, to illiterate men, women, and children.

(3) The opening of free or cheap schools for poor children.

(4) The regular assistance of the aged deserving poor, preferably without taking them away from their own families.

(5) The care of widows, fatherless children, and orphans. Where orphans have relatives of good moral character, but who are too poor to undertake their support, let the assistance be given through these relatives wherever this can be wisely arranged.

(6) Where members of the church possess the necessary gifts, let lectures be arranged on subjects of general public interest, such as Universal Education, Sanitation, Hygiene, Footbinding, the Evils of Early Marriage, Cigarette Smoking, etc.

The Church's first work, however, is to preach the Gospel, and this needs to be increasingly insisted upon, and efforts made to keep it in the first place.

ALBERT LUTLEY.

* * *

The interest shown by men of better classes in China in Christianity makes it imperative that when their desire for service is once aroused some means should be found by which this desire can be translated into an action. Unless something is done along this line it is hopeless to expect that this group, or any class of new Christians, will be able to make their faith a practical one. Whether it is advisable to first erect a building for institutional church work and then develop the work so it will fill the building is a very doubtful procedure. The financial burden necessitated by such an edifice is naturally a large

one, and the responsibility of keeping the building in shape is also such that it could hardly be justified unless the work done there is sufficient to warrant such an outlay of time and money. If possible, such forms of practical Christian work should be launched on the non-equipment plan according to which advantage is taken of already existing, though smaller, plants, and when the work itself and the spirit of the workers demand better housing facilities then is the time to consider the building of what is commonly known as an institutional church.

Naturally the question of leadership is a very important one, and if the right type of man is secured, it will probably bring better results in his own attitude toward the work that is under his charge, since he will have an opportunity of watching the work grow along spiritual lines first rather than coming to place too much confidence on the material side of the work.

The method of procedure in developing work along institutional lines need not be definitely outlined at the present time. The important thing is that all classes of church membership should be put to work and it is generally acknowledged that opportunities for service are more readily found in work that follows institutional lines. Let us not spend too much time working out the details but put the theory into practice and, after some experience has been gained, methods of procedure can be altered accordingly.

S. J. MILLS.

The Relation of the Institutional Church to Other Christian Organizations with Institutional Features

SIDNEY MCKEE

I HAVE personally come into contact with only a few beginnings of institutional church work in China. Started as they have been under very different local conditions, they yet seem to have encountered many common problems in mission comity. Even when a church is merely a church difficult questions of adjustment may come up; but when a church tends to become a philanthropic institution, a school system, and a community center as well, points of possible friction with other organizations are naturally increased.

A glance at some of the ways in which an institutional church differs from the ordinary church shows how little it can afford to stand off by itself. It calls for multiplied week-day activities, a specialized staff of workers, a large budget of expenditures dependent usually upon various sources of income, and, most essential of all, co-operation along social lines with non-Christian as well as Christian members of the community. In other words the institutional church, before it can be a really going concern, must have a social program, a trained force of workers, financial backing, and a recognized place of community leadership. Add to these its ordinary church functions and it is obvious that the more seemingly self-sufficed the institutional church may be, the more truly must it depend upon the hearty co-operation of all the Christian forces within reach. Its distinctive contribution to these forces should be that of synthesis rather than of displacement.

The development of three fairly distinct types of organization seem already to be observable in China. These may be called "city-wide," "parish," and "union" types of institutional church work. The kind of work developed affects most vitally the form of co-operation which can be maintained with other Christian organizations.

The first of these aims to become a big, down-town church with a city-wide membership. It seeks especially to attract people of the same sort as those reached by the Young Men's and Young Women's Christian Associations. The demand for such a church is due to the remarkable success of the Association in reaching the student and business classes of the community, coupled with the almost universal experience of failure on the part of the ordinary church in China to prove attractive to the young people brought within Gospel influence by the Association.

The relation of such a church to the Christian associations in the same city must evidently be those of closest co-operation or else of more or less veiled rivalry. The association, unwilling to function fully as a church, should naturally welcome the development of the kind of church with which its members would enjoy affiliation. And yet if the City-wide institutional church is to win the good-will and financial support of the community at large, as it must do to become indigenous and self-supporting, it must either develop some hitherto untried forms of attraction or else depend on schools and membership

and financial campaigns just as the association does. Appealing to the same constituency for contributions, and using largely the same methods of work, only unusual qualities of open-mindedness and sympathy on both sides can make possible a satisfactory plan of co-operation. Some way of dividing activities, wherein the church emphasizes work for the entire family and more purely charitable features, along with an inter-locking associate membership may be the solution of the problem.

The second type of institutional church aims at a position of community leadership restricted to the bounds of its particular parish. In attempting to reach the near-by men of education and wealth as well as the ever-present poor, the parish institutional church uses discriminatingly the methods of the preaching hall, the social settlement, and the Christian associations. Because of its voluntary restriction to a definitely bounded section of the city, it should be able to work in harmony with the usual type of Christian association in its down-town building.

It is even better fitted to co-operate heartily with socially awakened educational institutions and the more recent "district community" extension movement of the Y. M. C. A. The program of each fits ideally into the work of the other two. Whereas the old-line school was often looked upon as little short of a calamity when its pupils were in enforced attendance upon the old-line church, a school which looks upon itself as a social service station can work in wonderfully well with a church anxious to carry on organized activities among the children and young people of the community.

The non-equipment extension movement of the Christian Association in wholesome completion of the orbit wherein the central building has been attracting the city-wide attendance of certain specially favored men and boys, is beginning to send them back under trained leaders to help in the widely scattered churches and schools throughout the city. This centripetal movement on the part of the Y. M. C. A. may yet justify by its effectiveness in local service the seemingly excessive centrifugal movement which has preceded it. Common interest in building up the work of the parish may well prove to be a happy meeting ground for evangelistic, educational, and social workers in the same city as it has already proved to be in the same mission.

Where it is the only church within the limits of its natural parish, the institutional church, working for young and old, rich and poor, and receiving into life-long fellowship all who are won to Christ through its influence, is in an ideal position for community leadership. But this is now the exception in most of the longer-occupied cities. Where the fields of several churches are hopelessly overlapped, a union of churches for institutional work may be more difficult to organize than a city-wide or a parish-type institutional church, but may do more than either to build up institutional features in connection with every church in the city.

Happily the days of denominational rivalry have largely passed. Hence once more it is especially in relation to undenominational movements that this inter-church movement must define itself. When the right and duty of the local church to function freely in all-round Christlike service for the people of its community are recognized, there need be no thought of displacing any of the great auxiliary organizations now in existence. More particularly should the union institutional work look to the widely experienced and strongly organized Christian associations for aid in the training of workers, in the furnishing of a central lecture and activities bureau, and in the development of organized "district community work" for sections of the city at a distance from the association headquarters. As the result of a common movement for the upbuilding of the local church may we not look for the speedy coming of the day when all the Christian educational and philanthropic and associational organizations in China shall be truly local arms of a native church rather than as they now appear to be—mighty outposts of western Christendom tending to dwarf into insignificance the little towers of the local temples of God?

Chinese Mohammedanism

I. MASON

(*Continued from page 187, March, 1919*)

THE standard "Life of Mohammed" in Chinese, written about two hundred years ago, is true to its class in that it tells of miracles taking place at the birth and during the infancy of the Prophet. His mother heard a voice in the air announcing that her son was the leader of all the prophets; birds gathered round to look at the babe, and all the spirits hastened to offer their services. The nurse had special favour shown to her by God, and erstwhile jaded camels and donkeys suddenly became strong and sprightly. All kinds of animals came and gambolled before the child; a white cloud always floated above his head, so whenever he was missed he could easily be found. Perhaps the most remarkable thing is worth translating in full as follows:—"In the year when Mohammed was born, only male children were born during that year; all the old became young again, and all white hair returned to black colour; never before nor since have there been such remarkable and auspicious events."

I do not propose in this paper to detail the life of Mohammed as found in Chinese records, fascinating as the subject is. The name Mohammed means "The Praised One," and the biographer does his best to give to his subject a literal interpretation of the name. The Prophet's grandfather is called a king, and his father and mother are very exceptional people, while Mohammed himself is beyond all comparison. Among the phenomena claimed for Mohammed is (*a*) that his body cast no shadow on the ground; (*b*) he caused at least one person to rise from the dead; (*c*) he cleft the moon with his finger; (*d*) he made a journey into the ninth heaven, and returned the same night.

It is interesting to read what is offered in the way of proof for these miracles, as follows:—"Christians ask why it was that only people in Arabia saw the cleaving of the moon, and not elsewhere. We answer that some people coming from Persia also saw it: moreover there are differences of location and time to take into consideration. Daytime in China is night-time in America; 1.00 p.m. in China is 8.00 p.m. in Germany (this may be a slip), so it can be understood that all

the world could not see the moon at the same time. But if you still doubt, look at the Old Testament in the book of Joshua, Chap. x: 12, 13; Joshua commanded the sun to stand still in the midst of heaven, and it hasted not to go down for about a whole day. Who witnessed that event?

"If it be queried, 'How could Mohammed ascend into heaven? Heaven is a place of solid substance, how could it be pierced (by a material body)?' We answer, Have you not heard that Enoch, at the age of 365 years, ascended into heaven? see Genesis v: 23, 24. Again, the prophet Elijah also ascended into heaven. Moreover, when Jesus was being baptized by John, the heavens suddenly opened, and a dove came forth and lighted upon Jesus. Are not these proofs that heaven has been opened, and our Prophet ascended into heaven?"

"When our Prophet reached the age of forty years, he received the command of God to expound the correct Doctrine, and put a stop to false sayings, and sweep away heresies, and revive again the Doctrine handed down from Adam and all the prophets, so he was called the Prophet of the Great Completion. After Mohammed no other prophet has appeared."

"Christians say that our Prophet used force to propagate his Faith. This was not so. Our Prophet received the command to exhort the people by means of kindness and not severity. Some who were deluded and steeped in heresies, remained obstinately fixed in their delusions, not distinguishing between black and white, nor between true and false; they also displayed barbarous conduct, so God gave command that they were to be admonished by force of arms. The Prophet divided people into three classes; those who submitted were to be left alone; those who would not obey were to be punished. Those who after punishment still remained obdurate, were to be killed. The children, women, and aged, in all cases were to be forgiven. The benevolence of the Prophet was unequalled. But Christians should know that the methods of Moses were the same as those of Mohammed. It is said in Exodus that Moses commanded the Levites to kill the worshippers of the calf, and they killed 230,000 people. Again it is said in the first book of Kings that God bare witness that the punitive wars and other good deeds of David were pleasing unto God. This is sufficient to prove the falsity of the Christians' slander of our Prophet."

"People of other religions consider that our Prophet acted contrary to reason and good principles in the matter of having nine wives. But these people only know one side of the matter, and not the other side. The wives of Mohammed were all women of excellent character, so they assisted in bringing

out the perfect character of the Prophet. The case is not to be compared to one of inordinate desire and love of beauty. Moreover, the prophet Jacob married four women; David at first had seven, and afterwards more than 90 wives; Solomon had 1,000, one hundred times as many as our Prophet had; how can Mohammed be said to have been extravagant in this respect?"

"As regards salvation from sin and punishment, the Prophet will save all believers of all time. And it will be a full salvation, not, as some say, after enduring certain punishment in purgatory, for he saves from the punishments of hell. Christians say that apart from Jesus, no one else can save; but this is a contradiction easily demonstrated. Their Bible says that when the children of Israel had worshipped the calf, God was angry and wanted to destroy them. Moses then prayed to God to forgive them, and God ceased His anger and forgave them. Is that not an evidence of salvation through another? Our religion believes that all the prophets had saving power, how much more Mohammed who is the Highest Prophet."

"Christians also say that none but a descendant of Isaac could be the saviour of the world. Do they not know that Ishmael and Isaac were both sons of legal wives of Abraham; can they mean that a descendant of Isaac can save while a descendant of Ishmael can not? That is really a prejudiced statement."

From the various extracts above given, it will already have been apparent to you who have had the goodness and patience to listen to them, that there is both opportunity and need for wise Christian instruction and guidance of our Moslem friends. Time does not permit me to speak more fully about the doctrines of Mohammedanism; but I wish to say something about the Five Practices—or the Five Pillars, as they are called,—of the Faith. The Recognition of the Only True God is assumed as fundamental, then follow Purification, Prayer, Almsgiving, Fasting, and Pilgrimage. (1), The purity required as a necessary preparation to prayer is purity from the outward and material as well as from legal and ceremonial uncleanness. In China two kinds of outward purification are spoken of as the "Ta ching" (大淨) and "Hsiao ching" (小淨) respectively, the former being much more complete than the latter. I must not enter into the details at present, but let it suffice to say that they are interesting and curious, and remind one of some of the proceedings described in the Levitical law. All mosques of importance have bathing places annexed, usually

small stalls about three feet square, and supplied with running water. A pitcher similar to those shown on Mohammedan signboards is used for the smaller ablution. Shoes are removed at the door of the mosque, and ceremonial little round caps which run up to peaks at the top, are worn by the laity, while the Mullahs wear turbans.

(2) Prayer is required at five stated times daily, but in China these times seem to be observed by few Moslems. Prayer is begun by placing the thumbs behind the ears, with the fingers extended. This is the attitude of adoration of God. A Mullah once explained to me that this is the nearest approach to the attitude in which a man is born into the world. The words used in prayer are attempts at the sounds of the Arabic, beginning with the Takbiru "T-Tahrimah" (特克比特哈利嘛), the first takbir in the liturgical prayer, which is said standing. The expression "Allahu akbar" ("God is very great") is used frequently in the daily liturgy and is represented by the Chinese characters 安拉乎額克白.

(3) Almsgiving as a religious act was encouraged by Mohammed, and has always been a matter of importance among Moslems. About one-fortieth of one's income is the legal requirement for alms.

(4) Fasting is observed in the month of Ramadan with more or less strictness throughout China among Moslems. The rules are given in much detail in their writings, and a very slight mistake or accident may make void the observance so that it has to be done over again.

(5) The Pilgrimage: considering the distance and the difficulties of travel it is not surprising that not a large number of Chinese Moslems are able to obtain their heart's desire by a visit to Mecca. Yet pilgrims go from all parts of China, and it is said there is a special part of Mecca where they congregate, and where they are looked after by Chinese who reside there. Those who have made the pilgrimage and are entitled to the title of Haji are very proud of it and often wear a distinctive badge. Those who cannot go will sometimes contribute towards the expenses of one who can, hoping thus to share in the merit. Prayer and worship must always be done with the face towards Mecca, and the first season of worship in the mosque in the morning is called "The Pilgrimage"; regular attendance at this service is supposed in some degree to atone for the failure to visit Mecca.

I had hoped to say a little about some of the social customs of the Moslems, such as marriage and divorce, slavery, the position of women, etc., but this paper is already long, and I wish to conclude with the translation of a short tract of modern date which is being circulated by Moslems, and which summarises the position of the Chinese Moslem. It is printed in green, and is entitled "The Root of all Goodness," and is as follows :—

Chap. 1. The Words of the Testimony.

I testify that there is no God but only the true God, and Mohammed is the chief servant of God, and that he is the chosen and sent of God.

Chap. 2. The Words of Purity and Truth.

Verily there is no God but only the True God, and Mohammed is His Prophet.

Chap. 3. The Summarized Creed.

I believe in the existence of God, and I move and have my being by virtue of His revered name; I accept all the rules of God.

Chap. 4. Articles of the Creed.

I believe in the True God ; I believe in all the angels; I believe in all the Sacred Books ; I believe in all the Prophets; I believe in the world to come ; I believe that good and evil are determined by God ; I believe in the Resurrection.

Chap. 5. The Standard of Faith.

Real Faith means that what is said by the tongue is verified in the heart.

Chap. 6. Rules of the Faith.

The Rules of the Faith are six, five of which belong to the present world, and one refers to the world to come. Those belonging to the present world are (1) One must not without cause injure a fellow-believer; (2) Must not without cause forcibly take the property of a Moslem; (3) Must not evilly suspect and dislike a Moslem; (4) Must not defame a fellow-Moslem ; (5) Must not make slaves of Moslems ; (6) The Rule which belongs to the world to come is that one should know that Moslems cannot long remain in Hell.

Chap. 7. Clauses of the Faith.

There are six clauses of the Faith, viz.:—(1) To really believe what is not seen ; (2) Believe that God is All-wise; (3) Believe that the things which I ought to do are the appointments of my duty ; (4) Believe that the things which are forbidden are such as I must not do ; (5) Stand in awe of the punishments of God ; (6) Expectantly hope for the mercies of God.

Chap. 8. Words to ward off Evil.

O God, I pray Thee to protect me from everything which would be a mistake before Thee, and forgive the mistakes I have already made. God alone is All-wise. There is no God but the True God, and Mohammed is His Prophet.

Chap. 9. Words of the Great Praising.

Pure and True God! All praise be to Thee. There is no God but the True God. Most great is the True God. I have no way by which to stop from sinning, and no strength to perform the meritorious acts; I can only reverence God.

Chap. 10. A Prayer for Forgiveness.

I beseech God to forgive my sins, and the sins of my parents and ancestors. Gracious God, be merciful to my parents, even as they graciously nourished me.

Chap. 11. The Words in answer to the Questions.

Mohammed said "After a man is dead and buried, two fearsome angels, Munkar and Nakir, will come and examine him saying, 'Who is thy God? Who is thy Prophet? What Religion didst thou follow? What Book didst thou read? Who was thy Guide? Who were thy brethren? Where was thy Kibla?' Those who have been good will reply, 'My God is the True God; my prophet is Mohammed; my Religion is the Moslem Faith; my book was the Koran; my Guide was the True Classic; my Brethren were honourable men; my Kibla was Mecca.' The angels, on hearing these answers will say to him, 'Sleep on peacefully; thy grave shall be as a garden of Heaven.' Those who have been evil cannot give satisfactory answers, so the angels will say to them, 'Dost thou not know? canst thou not repeat the answers? thy grave shall be as the fire pit of Hell.' They will then punish them with firebrands." May God deliver us from falling into this sin.

Chap. 12. Confession and Amends.

O God, Thy sinful servant comes confessing his sins, and with prayer beseeches Thee. If Thou forgive, I will thank Thee for the forgiveness; if Thou forgive not, to Whom can I turn?

This last prayer, with its beautiful devotional spirit, reminds us much of the language of the Psalms, and indicates that there is a common ground on which Christian and Moslem may meet; it is hoped that the foregoing imperfect sketch of Chinese Mohammedanism may help us to a better understanding of, and a truly sympathetic approach to, our Moslem neighbours who are also children of the great Father of us all.

The Final Fight with Opium

ARTHUR SOWERBY

FOR all who desire the social welfare of the Chinese people, physically, intellectually, economically, but chiefly ethically, the events that are happening in connection with the long continued conflict with the opium trade must be of supreme interest. The traffic in opium, to which must now be added, also, in morphia and other narcotics, has no defenders; it is condemned by the moral judgment of the world, and it was hoped that it had received a mortal blow from which it could never recover. While this is not so, the snake having been scotched but not killed outright, still it may be reasonably hoped that the last stage in the conflict has been reached, and that complete victory is in sight; but it is as in the final struggles in the Great War when the military and political leaders of the Allied Powers saw that the complete overthrow of the Teutonic hordes was drawing near, yet they declared that the ultimate triumph of right over wrong could not be won unless every man and woman obeyed the call of duty. It is therefore of the first importance that in every mission circle, and in all mission stations in China, even the remotest and most lonely, that what is now happening should be well known, and that all should hear the call to join in the conflict and assist to the utmost to fight this battle of the Lord to a finish.

The recent deal in the opium stocks at Shanghai, under the presidency of Feng Kuo Chang, and the fine action of President Hsu Shih Chang in condemning the whole lot to be burnt, drew attention to the fact that there was still danger for China from this nefarious traffic. It was this that brought the conflict on to the *tapis* again. Almost simultaneously action was taken at Peking, Shanghai, and Tientsin, to form associations or to unite those already existing that were combating the evil, so as to conduct a vigorous campaign against the revival of the trade. This has brought to light certain facts that should be well known, and they can be briefly stated.

1. Owing to the disorders in the political condition of China, last year the poppy was sown in five provinces at least, namely, Yunnan, Kweichow, Szechwan, Shensi, and Chihli. Against this must be placed the fact that many extensive

districts where poppy was previously sown are now used for the cultivation of valuable crops. The smuggling of opium from Burmah is the excuse given for the cultivation of the poppy in Yunnan and Kweichow. The poppy is grown by the hill tribes in Burmah, and long and powerful as the arm of the British Government is, it is not yet omnipotent, and the difficulty of preventing this growth is being taken in hand but can only be dealt with gradually.

2. A very extensive trade is being carried on in morphia, chiefly by Japanese traders, but largely assisted by the Chinese. Chinese officials in many districts seem to be unable to deal with the trade so far as the Japanese are concerned. The traffic is carried on by travelling Japanese, as well as by Japanese residing in the towns of Chihli and Shantung. In the suburb of one town it was reported there were 100 places where morphia could be obtained. A large proportion of this morphia comes from Scotland, and much of it is smuggled into China. The morphia is frequently placed in pills with other ingredients, some of them medicinal, and others mere vehicles for the morphia. On February 26th a factory was raided at Tientsin, when several thousand dollars worth of morphia was seized, all of which was being made into pills, that were done up into neat parcels and advertised as medicine of the most beneficial kind, with no hint that the pill contained one of the most dangerous poisons known to science. This is by no means the only factory of this kind; they could probably be counted by the hundred.

3. Further, there is the well known fact that opium in very large quantities is constantly being smuggled into China. A great deal comes into the north from the Manchurian railway. Very much passes through the Southern ports, and the methods of smuggling are so many and so ingenious that it is impossible to suppress them.

The Associations formed at Peking, Tientsin, and Shanghai determined to take up the battle, and together formed the International Anti-Opium Association, with Peking as headquarters, since that is the diplomatic centre. In this movement, while missionaries are taking their part, yet not only has a great deal been done by members of the foreign communities other than missionaries, but the leadership and the inspiration for action has come from some of these gentlemen. Leading Chinese have also responded to the call and are working with the utmost devotion.

The President has been approached and has generously subscribed to the funds of the Association, and has been represented at the public meetings, and now the other members of the Cabinet are following his lead.

The American and British Ministers have expressed their approval. Men of high position, like Sir Francis Aglen, Dr. C. D. Tenney, Judge Lobingier, Mr. Tsai Yuen Pei, Dr. Wu Lien Teh, Mr. Pien Shou Chan, and Mr. Herbert Goffe, have spoken on behalf of the work of the Association.

The draft of the League of Nations as it appeared in the Far East has declared that the League will deal with the slave trade, the trade in guns and ammunition, and the liquor trade, as these are the moral and social ruin of the African native races, and it is quite reasonable to suppose that it will take cognisance of this trade in narcotics, that is unequalled for the harm it inflicts on humanity at large, and on Eastern races in particular.

So from its headquarters and from its branch societies the Association has been sending telegrams to the delegates and the leaders at the European Conference urging the League to deal with this question. There is one and only one effective remedy and that is that the production of morphia and opium and other narcotics, such as cocaine and heroin, be strictly limited to the actual requirements for medicinal uses, and this must be done by the united action of all the great Powers. There is thus a great opportunity afforded at the present time to bring this trade under that international control that will effectively prevent the degrading misuse of these valuable medicines, and so bring to an end one more work of the Devil.

The Association is endeavouring to extend its operations, and it hopes to undertake the education of the Chinese people on the rightful and wrongful use of narcotics, but for this it needs the willing and active assistance of the missionary body. Branch associations have now been formed at Yen Cheng, Kiangsu; at Nanking; and at Tsinanfu; and it is the desire of the Association to have a main branch in every province, generally in the provincial capital, with sub-branches in every town, connected with the head provincial branch. All information will be sent to each of these branches, and the Association's publications, and these in turn will forward invaluable information to the headquarters at Peking. Here it is where each missionary can render great service, and it may surely be taken

for granted that this help will be willingly given, as indeed it has been in many cases.

A great deal of the work in China can be undertaken by the Chinese themselves, and the Association has some splendid supporters of this cause among the Chinese; it is only necessary that those who will lead should get to work quickly, and create such organizations as are necessary, and in doing this they may rely upon receiving all the support and assistance that can be given from headquarters.

Surely this appeal will not be turned down, but will meet with the response it deserves, and surely the missionary body will give this a first place in their prayers, remembering that this particular kind of devil is remarkably strong, and "goeth not out but by prayer and fasting."

N.B.—Copies of a model constitution of a branch of the International Anti-opium Association can be obtained from Rev. A. Sowerby, 20 Wan Wan Tzu, Peking, or from Rev. A. L. Warnshuis, 5 Quinsan Gardens, Shanghai.

Home Teaching of the Blind in China

MISS S. J. GARLAND

IN 1913 the Mandarin Union Braille system was formed with the object of reaching not only those persons who could be gathered into schools, but in the hope that by means of home teaching many might learn to read who could not enter regular schools for the blind. Books were prepared in such a way that the teaching could be done by sighted Chinese with the minimum of foreign oversight.

Some months ago a circular letter was sent to a number of missionaries who were known to have purchased Braille books, the aim being to find out to what extent the system was fulfilling the latter half of its mission. It is proposed to give here extracts from some of the replies received, if perchance other workers may be induced to try and bring the Light of Life into lives that in a double sense "sit in darkness and in the shadow of death."

It may be said at the outset that work for the blind in China is not easy. The difficulty of teaching them to read is small compared with that of overcoming the evil in their lives

and surroundings. The dark as well as the bright side must be given here but the latter will be presented first.

One worker writes, "Our blind boy reads very nicely and takes his turn in leading the service in his village . . . . It has brought a new joy and life into his life to be able to read God's Word for himself and he has such a grasp of the truth. We just praise God for His grace manifested in changing him and making him what he is."

Another has taught a blind evangelist, Mr. Twan, to read, and says, "I found the system very easy both to teach and to lay hold of for the blind. We shall now begin a school for the blind and the first pupil has arrived. Mr. Twan will take charge of this school . . . . The Lord has laid upon our hearts the need of these poor souls who walk in darkness. May He Himself help us to bring the light of salvation to them."

In another city weekly meetings were held for blind men and also for women, until the small hall in which the meetings took place was burned down; since then they have been discontinued. Our correspondent writes, "Our readers here are only four at present, viz., two blind girls, a blind young man who was once in the Hankow school for the blind and an elderly fortune teller who professes to believe. Our two girls can read nicely, though with more practice speed will improve. The young man has learned the union system since he came to us and can read quite as fast as any seeing person."

A lady in charge of a school for sighted girls writes, "I have long been intending to write you about a blind girl whom we have here who has done exceedingly well with her lessons. She has gone right through the school according to the curriculum prescribed by the Central China Educational Union. For some years all her examinations were oral, but two years ago she learned your system of writing and became very expert in it and now writes all her answers. Each year she is top of her own class and takes a good place in the union. This year she will finish the upper primary course . . . . . Some day she will make an excellent teacher in a blind school, —that is her ambition."

Another worker writes, "As to the measure of success I had in teaching the union system, I am glad to tell you that it was a full success, even beyond my expectations as far as time of learning is concerned, but I must also state that my

pupil was a very intelligent man. The initials he learned in no time, but he experienced the greatest difficulty in putting together the initial and final." The missionary had to leave the pupil for the summer with no efficient help. The story continues—"Imagine my joy when on visiting him on my return I found that he was really able to read! Very slowly he read yet he was able to read any new character I put before him. I asked him how he managed to get over the difficulties and this is what he told me. He said, 'After you had left me there was no one to help me, for those about me who could read did not themselves know how to put two sounds together to make one character. I was fingering about in my book but did not understand it. Then I closed the book and knelt down and told my Heavenly Father all my difficulties and how I would like to be able to read the Bible for myself. When I arose from my knees I again took the book and suddenly I knew how to do. From that time onward I had no more difficulties.'

"He now has the whole New Testament and is studying it diligently. Sometimes one or other of our Christians will go and read with him and help him to understand, and they tell me that if they do not know a character or are reading one wrong he is sure to help or correct them. The Chinese simply marvel and the whole district knows about the blind man who belongs to the 'Jesus Hall' because he can read. He is a fine Christian and his life a bright witness for Christ. When I saw him first he looked unspeakably sad. It was only the second year of his blindness and above all the year before he had lost his only child, a little son, whom he had only seen a short time before he became blind. He accepted Christ and Christ made all the difference to him. There was the usual persecution, but he stood firm. His wife was all against the Gospel . . . now she is quite friendly."

Another worker had begun teaching a little blind boy. She says, "One day I went upstairs to get a breath of fresh air, when I noticed a crowd of people at our front door and wondered what they were doing. Presently I heard a little voice singing 'Jesus loves me,' and then this little lad began preaching to the crowd from his Braille tablets."

A young man in another city learned to read and mastered Mark's Gospel in six weeks. He has since been much used as a Bible school teacher, preparing all his notes in Braille.

Another man in yet another city also learned to read in six weeks and subsequently became teacher in a school for blind men opened in his district.

In another district an elderly farmer from an out-station learned to read. When visiting the city he would take his books on the street and soon gather a little crowd by calling out, "Come, come and see a sight, a blind man reading." Then he would preach Christ to the people.

The instances given above represent eight different provinces, all of course in the Mandarin-speaking area. The three men last mentioned learned to read before the union system was formed, using the Tsinchow Braille code. The old farmer still uses this system. The few remaining cases need not be given in detail,—alas that they are but few. Fuller information with details of names and places for any of the above can be sent to any who so desire.

Now for the discouraging side. Missionaries who procure Braille books are often, for a variety of reasons, prevented from using them. A blind evangelist is moved to another station. A blind "suan kua tih" who applies for baptism with ulterior motives drops off when he finds that his end cannot be attained. The way opens for a blind boy or girl to be sent away to school instead of taught locally. Church work, school work, hospital work, make it impossible for time to be given to teaching the blind. One worker "could not get enough enthusiasm among the gentry of the city to ensure success!" There are not a few Braille books lying by in different places, let us hope that the way will yet open for them to be put into active use.

Then there are the failures or poor partial successes. One missionary got books for a blind evangelist. These were given to the man's son, and the lad was left to teach his father. The attempt failed.

Braille books were given to a blind man in an out of the way place; intelligent help could be given him only at very long intervals. In the absence of help the dots were completely worn away from the first pages of his book in the vain effort to understand its mysteries. A visit of cheer, a new book, more patient work on the part of the pupil, and hope has dawned of success yet to be attained. Better still a companion, blind also but with more intelligence, and finger tips less hardened by toil, is learning with him and making the task more hopeful.

In another district two men learned to read but are not living Christian lives. One of them, quite young and very quick and intelligent, was baptised and received into the Church. Later on his father died, leaving the son in possession of an opium business. His knowledge of Braille was used in keeping the accounts and he did it so well that no one could cheat him of a cash. He has gone quite back and been put out of the Church.

One very promising pupil was made to give up learning by suspicious, anti-foreign relatives. Another, equally promising, died very suddenly. Two others gave up learning because there was no monetary gain in it. Another proved idle and impudent withal. A missionary who knows well what he is speaking of says, "There is no doubt that the average blind person does not show any great enthusiasm to learn unless there is some hope that the outcome of the learning will be profitable as well to the body as the soul. This is very deplorable, but I think that it is beyond controversy true."

Discouragements are not few, but so far as the facts are known where the books have been put into use the successes outnumber the failures as well as outweigh them. Education without Christ will not truly help a sighted person, much less will it help the blind of China. But Christ known and loved will raise even the most hopeless of the helpless, hopeless blind ones in this land. This being so this effort is being made to show that home teaching of the blind is a possible and even fruitful form of service, for it undoubtedly makes a strong impression on the heathen to see blind folk reading and testifying for Christ.

It is *not* necessary for a missionary or Chinese helper to *learn* the Braille system before *teaching* it. Ten or fifteen minutes given to a careful reading of the brief introduction to the Braille primer will enable almost any one to grasp the principle of the system. This being done the teacher's main work is to give the pupil the sounds of the Chinese characters which are written over each Braille sign or word; as the pupil fingers his dots he is at the same time pointing to the character which gives the sound he wants to learn.

It is hoped that a small book of short easy sentences will soon be prepared which will prove an easy stepping stone between the Braille Primer and the Braille Reader. Owing to the war it will be some time before this book can be printed but

a limited number of hand written copies will be prepared, all being well, and can be had on application to the Religious Tract Society, Hankow, at 30 cents.

The following is a list of the books already prepared in Mandarin Union Braille.

1. A Primer. Pupil's edition 40 cents, teacher's edition with English explanation 80 cents.

2. A Reader containing selections from "The Traveller's Guide," 60 cents.

3. The New Testament complete. Can be obtained in sections, 50 cents per volume.

4. The Psalms. 50 cents per volume.

The above can be obtained from the B. & F. B. S., Shanghai.

5. Matson's Old Testament History. This can be obtained from the Religious Tract Society, Hankow, for $1.00.

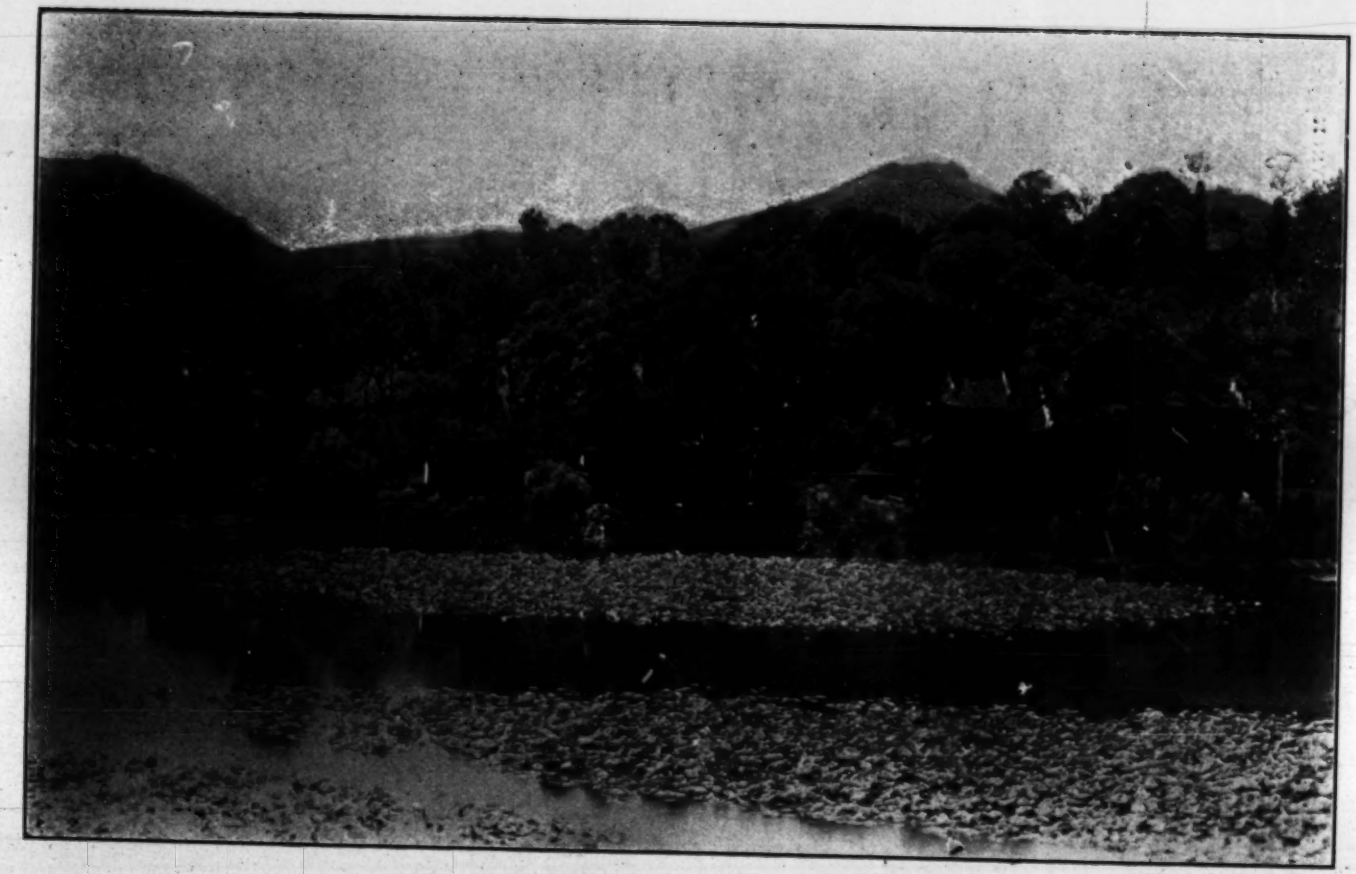
6. C. C. R. T. S. Union Hymn Book 220 hymns. This will not be ready for sale for some time.

"The Pilgrim's Progress" is suggested as the next book to be added to this list, but while the demand for books is so small it is doubtful whether it will be wise to print it.

Since most of the above was written, news has come that Mr. Tuan's first pupil, a young lad, is getting on well. After two months' teaching he has gone through the primer and is able to write from dictation.

If there is a likely blind person at hand will *you* not give the Union Braille System a trial?

It will greatly help those who are interested in producing literature for Chinese Mandarin-speaking blind to have as complete a list as possible of all who have learned to read in the union system. Will any friends with whom we are not in touch who may have made use of the system, or may in future do so, kindly communicate with the Hon. Sec. of the Mandarin Braille Literature Committee, Rev. G. A. Clayton, Religious Tract Society, Hankow, or with the writer, Miss S. J. Garland, China Inland Mission, Shanghai, China.



THE STORK PAVILION, WEST LAKE, HANGCHOW.

Photo. by R. F. Fitch

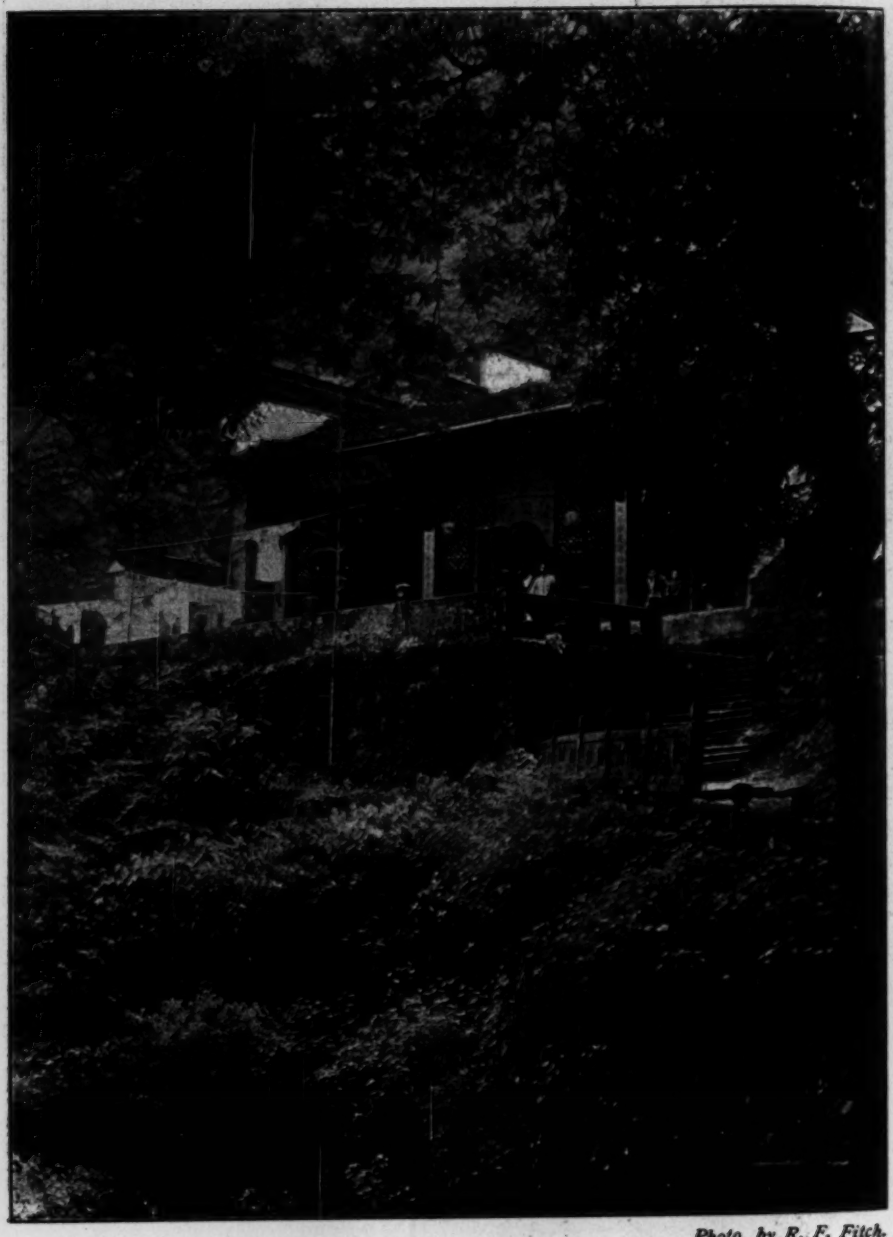


Photo. by R. F. Fitch.

MONASTERY OF CONCENTRATED LIGHT, WEST LAKE, HANGCHOW.

Notes and Queries

I. STIPENDS

MINISTERS in the Home churches have their stipends increased, and when their needs reach beyond a community's ability they get calls to richer ones.

Missionaries have their allowances increased as their families grow in number and years but, being unable to save, a need occasionally arises for more money. This should be met by granting the application without question or delay. Anxiety about funds should not be risked.

We were once in an interior station where we could save half the allowance. We opened and moved to another city where the allowance was barely sufficient. Worldly prudence would have advised remaining in the cheap living station but of course the suggestion did not occur. Zeal for the best interests of the work prevented such a consideration.

Furlough came and proper preparation was impossible. Allowances stopped during time of transition when more than ever needed.

II. TOOLS

A missionary like every worker needs tools. He must be able to give the sense of the Scriptures, which he cannot do without using the books prepared by those who have access to the literature on each document and have mastered it.

He is a successor of the Apostle Paul or rather of those faithful men whom Timothy taught and has to carry on Paul's commission to the nations. He must understand the treatises and Epistles. He should be furnished with any works on the Pauline Epistles on promise to use them.

A. Maclaren's Colossians is a model.

H. P. Liddon's I Timothy and Romans have each special and necessary qualities.

C. J. Vaughan's Philippians, Romans, Hebrews furnish self-explanatory parallels.

J. O. F. Murray's Ephesians is good for minute work.

J. H. Burnard and N. E. Humphreys, the Pastoral Epistles; are well done.

Works covering all the Epistles are

C. Neil—A Logical and Grammatical Display.
S. T. Bloomfield.
H. Alford.
J. A. Bengel.

In Chinese, W. S. Moule, J. Jackson, have kindly furnished assistance.

Titus is necessary for self-qualification; Acts xv, replacing Exodus iii, gives point of view for service in the nations; abstention from fornication being added to the terms of the Noachic Covenant, Genesis ix.

I and II Thessalonians were written to recent adherents.

Philippians was sent to the mature and consistent neighbor community; Romans is the full treatise covering both Jewish and Gentile adherents.

Colossians and Ephesians are provided for full knowledge of corporate life.

Corinthians is for emergencies; Galatians provides for a controversy not likely to arise in China.

Luke's two volumes furnish the necessary historical background.

II Timothy fits present condition in Christendom.

I Timothy iv. 1-5—a counter to spiritism.

II Timothy iii. 1-9—an offset to anarchy.

III. CHILDREN

A special need for money follows school time of children. If any child possesses the abilities he should not be denied a professional training owing to father's lack of cash which he could, doubtless, have possessed had he not been a missionary. There should be a fund like Carnegie's on which any missionary's child could draw for several years' support while training for a profession, with the understanding that part or whole of the amount will be refunded if and when able.

LONG EXPERIENCE.

Our Book Table

A list of the books in English reviewed in the CHINESE RECORDER is sent in advance to the Mission Book Company and to Messrs. Edward Evans & Sons, and it is understood that the books reviewed can be purchased at or through these Bookrooms.

HUDSON TAYLOR AND THE CHINA INLAND MISSION. *The Growth of a Work of God. By* Dr. and Mrs. HOWARD TAYLOR. *London: Morgan & Scott, Ld. Price 9/- net.*

To three sets of people this book will afford genuine attraction and open up fields of useful investigation. The student of missionary methods will turn to it for the explanation and working out of uncommon principles and a unique policy; the missionary himself, or herself, will endeavor to understand the impelling motives and estimate the working forces of a quiet man, of unusual spiritual power, doing a work alike pan-denominational and international; whilst the resident in the East, whether merchant, official, or traveller, will surely wish to know something of the genesis and growth of an organization the members of which, in their Chinese garb and simple ways, may possibly have received occasional criticism or, maybe, ridicule, but whose earnestness no one has doubted, and whose successful labors have taken on substantial shape, whilst their wide journeyings and still wider influence have made possible the safe residence of foreigners in the interior.

Whilst the title might lead the reader to separately study the man and the mission it will be found that the individual has been so merged in the organization, or rather the dominating personality of the founder has become so identified with the characteristics of the mission, that the one cannot be studied apart from the other. Take, for instance, the prayer life of Hudson Taylor. This is intimately connected with the remarkable manner in which the workers and their support have been supplied. It may well be said that this mission has advanced upon its knees. The same identification is noted with regard to the faith of leader as well as of the latest recruit. The latter found in Hudson Taylor not a finished product but a saint still in the making, with a practical growing and impelling experience of faith. This development from within rather than from outside moulding forces and impelling circumstances meant a faith in the Divine leader and a dependence on His faithfulness that united all in a common experience with vital reciprocal bonds. This blending is also seen in the common characteristics of self-denial and self-sacrifice. Over and over again in this volume we find evidence that Hudson Taylor did not ask those who worked with him to undergo hardships he was not willing to endure.

The interest and helpfulness of this study of a life and work breathing the atmosphere of "human nothingness and Divine sufficiency" is enhanced by the candid relation of much that could only have come from the impact of the human. Complaints, criticisms, misunderstandings, misrepresentations, and vexatious complications of many kinds, from within and without, come in the

natural order, but all seem to have yielded disciplinary gain and afforded fuller testimony to the fact that God is very pitiful and will never leave nor forsake in time of trouble. Possibly the pictures that will remain most helpfully in the memories of many readers of this volume will be those of Hudson Taylor in different stages of his own growth and the development of the Mission, when singing has prevented doubt and cheerful hope has displaced dismal foreboding. Four or five times we have noted how much refreshment and inspiration was received by Hudson Taylor whilst playing and singing hymns of faith and trust; and no mention can be made of singing without recalling the memorable voyage of the *Lammermuir*, and how the first missionary party, so unwelcome to an unsympathetic crew at the beginning of a long and perilous journey, were found at close quarters to be downright happy, always busy, always kindly, and given to singing.

It is impossible to give space to all the significant features of the volume. Lengthy paragraphs could be written on the manner in which big problems were grappled, new conditions faced, serious responsibilities undertaken; lessons could be drawn from the experience of riots and various hardships, and of soul-winning and fruit-bearing; whilst a whole volume could be written on the worthy co-workers with Hudson Taylor, both at home and in China. But the spirit of the book finds us summing all up in such words as: "Neither is he that planteth anything, neither he that watereth, but God that giveth the increase," or in Dr. Moffat's rendering of St. Paul's experience: "I did the planting, Apollos did the watering, but it was God who made the seed grow."

To the gifted authors hearty thanks are due for the love and labor expended so lavishly. Whilst the elegant style makes reading a delight, the method of expression does not diminish the force of the many quotations,—for much of the story is told in the words of the loved father and leader. In prospect of a new edition we would suggest a more prominent reference than the foot-note, at the bottom of page 10, to the earlier book, "Hudson Taylor in Early Years: The Growth of a Soul." In spite of war conditions the work is excellently produced. With the attractive style and appropriate divisions and headings the lack of the illustrations meant for this volume is not noted.

G. M.

CHINA INSIDE OUT. *By* Rev. GEORGE A. MILLER. *The Abingdon Press, New York. G. $1.00 net.*

The author aims to disarm criticism at the outset by stating that it is difficult to tell fairly the story of the Christian propaganda in China, and that contradictory statements may be true on both sides. Even personal experiences may be accurately described, and yet not be representative in character. As he spent only a few months in China, travelling with Bishop Lewis, he may be excused if his book seems superficial, just skimming the surface and not delving deep. Such visits are apt to be followed by another danger, that is of misquoting unintentionally owing to deficient

knowledge of details. We seem to see such faults in this book, such as the statements that women are never present at weddings—what would happen to households if they were so deprived from attendance at the most interesting function? that "there are hundreds of missionaries to-day who are working with lepers every week"; that there are practically no modern trained doctors outside the missionary ranks; that missionaries pay higher wages to servants than other foreigners do (on the princely salaries they receive, we suppose); that the natural foot movement is "wholly missionary," etc. One would like some elucidation of the strange story about a "provincial governor" who has other titles bestowed upon him in the narrative, all of which are contradictory; that Fukien Province is entirely free from cigarette smoking; and how did the man without house, land, money, cow or pig, manage to give away a coffin worth $20—did he happen to live in it? There is, of course, a grain of truth in all these statements, but they need elucidation.

The author would have been well advised not to attempt to give names of Chinese persons and places, unless they are well-known and established by use, and to let alone the romanisation of Chinese phrases and words, which wear a strange aspect under his hands. As is to be expected the book is very Methodist and much American, but there is no complaint possible under the special circumstances of his visit. But this does not turn "China Inside Out," surely.

There is one very fine illustration, but for the rest, "illustrations" from photographs by the author, are only mediocre. Was the preacher, when "a crowd filled every corner" of the church asleep? He is the very picture of one fast asleep. Several of the others do not convey a true picture of China and the Chinese.

Having said this we must add that the author has given us a very readable book, full of interesting sketches of his experiences, which will convey a good deal of useful information. Fortunately for him, and us, his humour never fails him. But the title is a misnomer, and we must turn to other works to see "China Inside Out," for he has not got "inside" a myriad phases of the life of this people, and much of what he says was already "outside" with a vengeance.

SERR.

KOREAN BUDDHISM. *By* FREDERICK STARR, Ph.D. *Marshall Jones Co., Boston. G. $2.00 net.*

This is a book whose three chapters are made up of three lectures which, as the author rightly says, show "a considerable amount of work in an almost virgin field." The lectures are very readable, informing, instructive, and stimulating. They do not deal much with the teachings of Buddhism, but aim to show first the history, second, the condition, and third, the art of Korean Buddhism. Thus we are introduced to the external manifestations of Korean Buddhism rather than to be introspective: the objective and not the subjective. The author does, however, point out the close connection between Korean and Indian Buddhism, as

shown by the taking over of the Indian Yama, the God of Hell, with his ten helpers; and the presence before almost every temple in Japan and Korea of two gigantic figures representing the old gods, Brahma and Indra.

Altogether there are thirty-seven illustrations, a collection whose equal in significance and detail we have not seen elsewhere in so small a compass. They are the result of careful selection from several hundred pictures, and from 150 which were given with the original lectures.

In reading the book one gets the impression that in Korea Buddhism has been flung aside a little from the center of the tide of life. Its priests, acolytes, and adherents appear to be caught in the sticky mess of life, doomed ever to seek and never to find, to go on existing without movement. Apparently, while still far from death, Korean Buddhism is a waning power: though the author believes it shows some signs of resuscitation also. The Japanese are making attempts to stay the ravages of time and indifference upon many old records existing in the monasteries.

The book has the fascination attaching to everything little known. While the chapters were written as popular lectures, they show evidence of much study and careful scientific observation. To a certain extent Korean Buddhism is seen to be only the back-wash of an influence mighty in the past; yet it is still an influence powerful enough to create difficulties for the Christian propaganda. Like other books of its kind, it raises the question as to how Christianity can get hold of the people so that they will respond to it with all their strength as they have done in the past to Buddhism, as is shown in buildings, images, and others works of art. We bespeak an interesting and profitable hour for all who can read this book.

R.

THE GOSPEL OF ST. MATTHEW. *Chinese-Arabic (Diglot), published by the B. & F. Bible Society, Shanghai, 1919. Paper, 30 copies $1.00 Mex.; $0.04 a copy.*

All workers in China touching Moslems will welcome this special edition of St. Matthew's Gospel. It is clearly printed, of convenient size for the pocket, has an attractive cover, and combines the Vowelled Arabic with the Chinese Union Mandarin version. We congratulate the B. & F. Bible Society on the production of this Diglot in wartime! To secure duplicates of the stereos used in the Near East in printing for Moslems has meant not a little difficulty overcome. Let us show the Bible Society how much we appreciate their special effort by sending in our orders at once. The new Gospel is priced at four copper cents (one quarter of its cost) so there should be no difficulty in securing a wide circulation. It should be circulated among Mullahs, students in the mosques, and all who are conversant with "the tongue of the Angels." We trust the Society will be encouraged to issue other Gospels in this same style.

F. H. R.

苦難受者 THE MYSTERY OF SUFFERING. *By* Rev. J. H. BROOKES, D.D., *St. Louis, translated by* Rev. D. MACGILLIVRAY, D.D. *Mandarin. Kuang Hsüeh Publishing House. 12 cents post free.*

The mystery of suffering is no new thing in China but we have had to wait until now for a Christian exposition of this perennial problem. Here, in fourteen chapters, brief yet valuable, are suggestive studies—the nature and the reason of suffering, physical and mental; the sufferings of the Saviour; the God of all comfort; and allied themes. Dr. Brookes' treatment—Scriptural and experimental—of this fruitful, if neglected, subject has received, as it deserved, a skilful rendering into Mandarin by Dr. MacGillivray.

Two expert Chinese teachers have carefully scrutinised the booklet for your reviewer and have found only a few phrases whose idiom is questionable, and the fact that the bookbinder has inserted page 31 three folios earlier than its proper place. The booklet is excellent in spirit and in speech, and is indeed a true Job's Comforter.

L.

THE APOSTOLIC FATHERS. **三會傳集**. *Price per copy 20 cents. Translated by* M. H. THROOP, M.A., *of St. John's University, Shanghai.*

We are glad to see this new contribution to the list of early Christian literature made accessible to Chinese readers, not because we are anxious that the Church in China should copy all the conceptions and practices of the sub-apostolic age, but because we consider it a distinct gain for Christians, of any country and of any age, to be acquainted with what has gone before. In these days of democracy few will be found ready to accept all the teaching of the well-meaning "Fathers" who were so anxious to maintain the authority of the Episcopate and priesthood that they overlooked the sublime simplicity of the teaching of the Master himself that "all ye are brethren," and that humility and service, rather than the exercise of power, are the true marks of leadership in the Christian Faith.

With a free and accessible New Testament, we need not fear to let students read also the works of the "Fathers,"—a fear which we have heard expressed—and we congratulate Mr. Throop on his work, so carefully done in a neat and clear style. The use of **天主** for God probably best meets the wishes of the "Sheng Kung Hui," but we venture to suggest that an edition with **上帝** would be more acceptable to those accustomed to that term, and especially in districts where **天主** is connected solely with Romanists.

Clement of Rome, Ignatius, and Polycarp are represented by their writings in the present volume, and many Chinese will be glad of this opportunity of becoming better acquainted with them, though they are by no means always easy to understand. We hope Mr. Throop and his Chinese colleagues will give us more volumes of these valuable writings.

I. M.

ANCIENT PEOPLES AT NEW TASKS. *By* WILLARD PRICE. *Missionary Education Movement, U.S. and Canada. G. $0.60.*

This is a live and stimulating book. It aims to show how Christianity is helping meet pressing life problems, such as industry, agriculture, etc. It is at the same time a prophecy of what Christian leaders will be expected to do to help make daily life more livable. It deals with Christian work at the point where Christian service is widening its circles so as to include practical needs; at the same time it introduces us in a vivid way to the point where the impact of Western civilization is showing itself in the breaking down of ancient inhibitions of conduct. The slow emergence of new ideals in place of inhibitions undermined creates a condition favorable to a lowering of life which makes it at the point of impact appear in some places worse than the heathenism it supplants. Such a condition provides an opportunity for leaders like Bailie of Nanking, in forestry, Higginbotham in India, who has made princes eager to learn agriculture, to step in and lead in the solving of problems that have hitherto been unsuspected or ignored.

The book also gives instances of how Christian industrial leaders—as, for instance, the Braden Copper Company in South America—can and should work for the betterment of their employees. It shows also how the influence of missionaries is marvellously increased when they assist in meeting normal human needs. A helpful instance of this is the account of Dr. Tucker's promotion of the first public playground in Rio Janeiro, Brazil,—a human act which opened the door wider for his more important message.

The whole book shows how the world is demanding that the Christian speak more through understandable deeds than endless chains of words. We can learn also how everything that is for man's good can and should be made a Christian agency. Live Christianity is made up not only of a mystical message but of the most practical human helpfulness. The quickened sympathies of the Christian should enable him to see quicker where this helpfulness is most needed. The book shows how Christian sympathy and initiative are helping solve old problems in better ways,—in South America, Japan, China, the Philippines, the "Golden City" of Johannesburg, and India. The author's imagination and interest in China centers in Mr. Bailie's work in forestry.

The illustrations really illustrate the main idea of the book, which among other things shows how through the kindly message of helpful hands people can be led to and through the door of spiritual living.

R.

WORLD-ORGANIZATION AFTER THE WORLD WAR—AN OMNINATIONAL CONFEDERATION. *A pamphlet by* T. C. CHAMBERLIN, *head of the Department of Geology of the University of Chicago. Reprinted for private circulation, from the Journal of Geology, Vol. xxvi, No. 8, November-December, 1918.*

This short but illuminating pamphlet endeavors to show how the world might be confederated on a basis that would really hold. The author is confident that any scheme simply involving equi-

librium of forces or interests must fail. He feels too that a war-born league cannot develop that impartial attitude needed for the maintenance of a lasting condition of peace; it can settle only the immediate issues of the war. Since world affairs center about international intercourse, the future world organization must to a large extent center around omninational interests, which shall provide for fair opportunities for commercial intercourse for all concerned. He therefore proposes an omninational body, in which all countries shall be represented in proportion to their commercial interests and possibilities.

The main function of such a body would be to arrange for and keep open three types of common commercial world ways:

1. The high seas.
2. Certain straits and lesser waterways, and
3. Thoroughfares on land which shall give commercial exit to those countries not bordering on the sea.

The omninational confederation should assume the right to pre-eminent domain over these world-ways which, of course, while free to all, would be subject possibly to customs duties, etc., at points of entry into the various countries through which they ran or on whose borders they touched. He believes that such a proposed opening of all doors by a representative omninational body would lead to a lingering death of the inherited thirst to possess and to rule the lands of other peoples. He believes furthermore that world commerce can be relatively measured so as to determine justly the amount of representation due each member of this omninational confederation. Such a confederation would deal with concrete interests and would leave untouched those international forms of government and administration which are linked up with the genius and development of different peoples.

He proposes that the permanent seat of this omninational confederation shall be Constantinople, giving a number of reasons therefor. It would of course have its own army and navy, made up of a pro rata part from each nation represented in the confederation.

The whole pamphlet is well worked out, sympathetic, calm, judicial, and sane. It is well worth careful consideration.

A map shows how these world-ways could meet the needs of Europe through a system of omninational railroads.

R.

PORT TO LISTENING POST. *By* Dr. HUGH T. KERR. *Association Press.* *G. $0.75*

From time to time the War Work Council of the Y. M. C. A. in America has been sending representatives of its executive committee to France for brief visits, to study the work of the Association, and to act as liason officers between New York and Paris. The writer of this book spent two months in France, visiting nearly all the camps, from port of entry through the great training areas in the centre of the country, to the front line trenches, travelling nearly six thousand miles, and thus had unusual opportunities to

view all phases of the work at first hand and to meet thousands of men in the service.

This record is delightful reading. The author must be a man of winsome personality, with rare insight and keen judgment, and this volume is one of the most graphic we have read. It is crammed with useful information, and throbs with life. The humour sometimes carries one away, and the descriptions of the spiritual conflict and experiences bring tears to the eyes. It does not confine itself to American sections, but deals with all alike.

SEER.

FIVE MINUTES A DAY. *By* H. W. GIBSON. *Association Press, N. Y.*

A small book with daily Scripture readings, a brief devotional quotation from some prominent writer together with a bit of helpful poetry, the whole intended to be the basis of a short, daily five-minute devotional period. Suggestions as to cheerfulness, self-control, honesty, service, conscience, etc., are made the basis of these brief meditations. The book is intended for older boys and young men. It proved its usefulness in connection with the morning devotional period at Camp Becket.

R.

ROBERTSON'S NEW TESTAMENT GRAMMAR.

I hardly think anyone in China will yet have read through Prof. Robertson's volume on the "Grammar of the Greek New Testament in the light of historical research" from cover to cover, for the book consists of 1,360 pages and the printed matter on each page occupies a space of some 6½ ins. by 4. Nevertheless, any beginner of missionary work in China might do worse than start in with the interesting preface and go on through the 1,200 odd pages of grammar. Over 100 pages are taken up with the Indexes, of which 75 pages go to New Testament quotations.

I have recently worked once more through Galatians and, in doing so, I have turned up the 379 references to be found in the Index to passages of the epistle referred to in the grammar. That has enabled me to sample the book in almost every chapter. Amongst other things, it has also enabled me to sample the accuracy of the printing. There are seven references in the Index to pages in the grammar on which I have found nothing concerning the passages indexed. C. ii. 23 ought to read iii. 23; one reference to iv. 10 ought to be to 1. 10 (p. 922).

If I may begin by grousing somewhat, I think the form of the book is bad. No book of over 1,300 pages is convenient for handling unless it is printed on India or some other very thin paper. A book that is half as thick as it is wide is clumsy. A book of such a size cannot be held in the hands; it has to be used resting on a table or stand. If you are obliged to use a table, the size might just as well be 4to as 8vo. Lightness in weight has been gained by printing the book on *blotting* paper. Of all the works in one's library that need cross references,

a N. T. Grammar is one of the chief. You are obliged to make notes in this volume with a pencil or a Chinese pen.

The strength and the weakness of the new book lie in its quotations. They are encyclopædic in comprehensiveness, but they make up the work. I venture to guess that there are more fresh interpretations of passages in the thin volume of Prolegomena of Dr. J. H. Moulton than there are in this huge tome. It is the work of a pupil, rather than of a master—though the pupil, it must be allowed, is at the very top of the form. The book is a sort of clearing house on all matters connected with the grammar of the New Testament. As such, its value is very great to all students, and especially to the younger. You can find nearly all the fresh thoughts to which I have just referred as being in Dr. Moulton's Prolegomena in Prof. Robertson's pages. In the second part of the work, on Accidence, I should think most if not all the recondite work in Dr. Hort's "Notes on Orthography" (Westcott and Hort's New Testament in Greek, Vol. II, last part) is given. Though, by the way, I do not see the two really great suggestions signed "H" only, that are to be found in the "Notes on Select Reading" in that volume—notes on Gal. iv. 25 and v. 1 respectively. Both notes, moreover, have a special bearing on grammar.

Ellicott's commentaries on the Pauline Epistles still form (in my thinking) the best foundation on which a beginner can work up any epistle. I owe more to the fact that I worked thoroughly through those editions, carefully looking up every reference to Winer and to Donaldson's New Cratylus, than to any other commentary. The New Cratylus has long been out of print and out of date. I was delighted to see references to it in Robertson. But Robertson has brought its lore up to date. Here the student can find out the meaning with which each preposition started its existence. You can also find out the meaning of all sorts of unusual words that occur as grammatical terms, e.g., "deictic," "enallage," "meiosis," etc., etc.

When you work through a book of Scripture in the way that I did for Galatians, you discover that there is a great deal of repetition. Occasionally you will find a passage referred to under two heads although it cannot rightly be given as an example of more than one of the two, the two interpretations being mutually exclusive. You do not find that sort of thing in Winer or Moulton. They tell you which they accept as the right; which, the wrong exegesis. No harm comes to anyone for being left to decide when doctors differ.

It is really a joy to find one's standard works out of date. It means that progress is being made. Some works are good for all time. I cannot conceive of Hort's fragment of I Peter getting out of date; or, C. Watson's I Epistle of John; or, Milligan-Moulton on the Gospel of John. They are comparable to such work as Chrysostom and Calvin did. But of the lengthening row of volumes issued as the International Critical Commentaries, I should hardly pick one as being more than an excellent "clearing house" for to-day. It is not possible for the student of to-day to wait till the next century's books come out. In many branches of

science, and New Testament Grammar is one of them, the only thing that can be done is to get the last up-to-date book and use it knowing that it will be out-of-date by the time we have done with it.

G. G. W.

LIST OF CHINESE MOSLEM TERMS. *By* ISAAC MASON. *Issued by the Committee on Work for Moslems, of the C. C. C. On Sale at the Mission Book Co., Tract Society, Hankow, and Tract Society, Chungking. Price Mex. 10 cents.*

This useful list of terms is a revision and enlargement of the list published in the CHINESE RECORDER in 1892. In addition an attempt has been made to show where one among several terms is the best, by putting it first. It is hoped that the publication of this list will stimulate the discovery of other terms, which may be added to a later edition. The list is divided alphabetically into a "Miscellaneous Vocabulary," "Transliterations: Names of Persons and Places, etc." In addition there are several short lists giving the "Wives of Mohammed," "The Six Eminent Prophets," the names of twenty-five "Saints," and terms applied to God. The author has done a useful piece of work in preparing this list and the Moslem Committee a good thing in publishing it.

R.

INDEX TO THE CHINA REVIEW, *or Notes and Queries on the Far East. By* JOHN C. FERGUSON. *Published by Kelly & Walsh, Ltd., Shanghai. Price Mex. $5.00.*

The China Review was published for thirty years, commencing in July, 1872. When publication was discontinued there were in all twenty-five volumes. While we are constantly learning new things about China by reason of new points of approach, yet the result of a vast amount of research is contained in this and other publications. We welcome most heartily, therefore, the appearance of this Index. A great variety of topics is covered. While the arrangement, as the author says, follows the lines of his own reading, yet it is the result of a careful re-reading of every page of the *Review*. A glance over the topics, with each one of which is given Vol. and page, makes one mentally thirsty to read. The Index shows that the pages of *The China Review* are a thesaurus of information on Chinese ethics, customs, language, mythology, religions, missions, and history. It is sometimes said that Sinologues are not so plentiful as they used to be. Through this Index one can get in touch with the palmy days of Sinological research, which some think the more complex demands of business and of mission work have pushed somewhat into the background.

The contents are arranged sometimes topically as well as alphabetically, as, for instance, under marriage there are different legal phases of the problem given. Places such as language schools should have not only this Index, but as complete a set of these volumes as it is possible to secure.

R.

BRIEF MENTION.

CONSTITUTION OF THE INTERNATIONAL ANTI-OPIUM ASSOCIATION OF CHINA, Shanghai Branch. (In Chinese and English.)

Pamphlets: PREVENTION OF COLDS. (In Chinese.) $6.00 per thousand.
CHOLERA. " " " "

REPORT: Moukden Medical College, 1918. This shows how one medical missionary institution is developing.

Bible Institute of Los Angeles: REPORT of Dr. F. A. Keller. Contains many interesting incidents of work in China, especially of work amongst pilgrims to sacred mountains.

POLITICAL PRISONERS IN FEDERAL MILITARY PRISONS. By the National Civil Liberties Bureau, New York City. Statements of what is deemed the unnecessary suffering of political prisoners, who in the main are conscientious objectors.

REPRESENTATION IN INDUSTRY By John D. Rockefeller, Jr. An attempt to discover how labor can take a more democratic part in production. Helpful to those who wish to know some of the proposed modern solutions of problems.

SYLLABI AND REPORT OF THE CURRICULUM COMMITTEE OF THE EAST CHINA EDUCATIONAL ASSOCIATION. *Published by the China Christian Educational Association. Mex. 20 cents.*

This sixty-page pamphlet contains a large number of courses in English, Drawing, Music, Industrial and Fine Arts, Mathematics, Chemistry, Religious Education, Chinese, Geography, and Hygiene, prepared by specialists. It will be suggestive and helpful to teachers.

Correspondence

ECCE HOMO ARABICUS.

To the Editor of

The Chinese Recorder.

DEAR SIR: Will you kindly permit me to call the attention of your readers to a very striking article in *The Moslem World*, January number; this article, which occupies more than thirty pages, is of deep interest to all who study Islam—"Mohammed without Camouflage." The writer of the article, Canon Gairdner, is in charge of Arabic language study at the Cairo Study Center. Dr. Zwemer in calling attention to this notable delineation says, "Canon Gairdner has put his university training, keen mind, and wide reading at the disposal of all in dealing with the topic which has never before been so fearlessly treated in the English language." We advise every missionary who wishes to know the *facts* concerning the later years of "The Prophet's" life—a period that stands out in marked contrast with his early years—to speedily obtain a copy of *The Moslem World*, January number, and carefully read this timely article. Unless we are much mistaken, the reader will decide to do far more to bring the Gospel to the Moslem people than he or she ever attempted before reading this statement of fact. If not a subscriber to *The Moslem World* borrow a copy at once and see what our misguided friends so much need: "Christ, and Him crucified."

Permit me one other word. In your February number (p. 132) a

Hankow worker writes about the number of Moslems in China. Unfortunately he based his remarks on figures that are quite out of date! No one who has studied conditions in the provinces of Kansu, Shensi, and Yunnan, accepts the figures your correspondent quotes. We hope that ere long the China Continuation Committee will be in a position to give a new estimate of the Mohammedans in this land; in the meantime it is safe to accept the estimate "ten millions" as a conservative statement. We commend to your correspondent Broomhall's "Islam in China," a valuable and safe guide in investigating this special subject.

Yours truly,

F. HERBERT RHODES.

Chefoo, March 5th, 1919.

CHRISTIAN DAILIES.

To the Editor of

The Chinese Recorder.

DEAR SIR: I was delighted to see in the December RECORDER, p. 801, Dr. W. P. Ch'en's revival of the plan re Christian dailies, which was so strongly advocated in the Conference of 1907. Our Hongkong friends started with high hopes, and the "Ta Kuang Pao" for a time ran well. I am not so sure about its present position.

It is an odd coincidence that the day I read the RECORDER I was studying Edward Alsworth Ross's chapter in "Changing America" on "The Suppression of Important News." He says that the old style of paper once conducted by Horace Greeley Dana and a few others who were independent and high-minded men is almost unknown now in America. Papers are owned by big capitalists and must print nothing against them. Besides they depend on advertising not on readers and therefore are in bondage to the big advertisers. News must thus be either suppressed or distorted. The interests which must not be offended are jocularly called "sacred cows" and he gives the following list, railroad companies, public utility companies, traction, the tax system, the party system, the "man higher up." It needs no imagination to see what occult influences obscure the columns of the press in China and therefore Dr. Chen desiderates an "unbiased reliable paper" and that is hopeless apart from Christian ownership and control. Such a paper would have to reject much advertising and lose money perhaps for some decades but surely it would be worth it.

Dr. Ross contends that there is need in America of an endowed newspaper, one which can not be bought, bullied, or bludgeoned, one ready to tell the whole truth, regardless of official or commercial interests. Such a journal, even one, not to say several, would be one of the most tremendous levers ever applied to China to lift it to real democracy and Christianity. To quote Dr. Ross: "While giving with headline, cut, and cartoon [a feature unknown in China—D. MacG.] the interesting news, the endowed newspaper would not dramatize crime, or gossip of private affairs; above all it would not 'fake,' 'doctor,' or sensationalize the news. Too self-respecting to use keyhole tactics and too serious to chronicle trivial matters, such a newspaper could not begin to match the commercial press in circulation. But it

would reach the leaders [and young Chinese—D. MacG.]. What is more it would be a *corrective* newspaper, giving a wholesome leverage for lifting up the commercial press. The big papers would not dare be caught 'smothering' or 'cooking' the news. The revelations of an independent journal that everybody believed would be a terror to them, etc."

Needless to say Dr. Ch'en's papers must have an independent news service by telegraph and how to secure that even with enough money would be a hard problem. But that was where the missionary journals were helpless. They could give reliable foreign news but their Chinese news was derived from the Chinese press. The experience of the Hongkong venture shows that no money can be made, but much lost out of such papers, and one longs for the far-sighted Christian statesman who will come forward and see the plan carried out on a purely altruistic basis. As a commercial proposition, it will surely fail. The Chinese non-Christian press is full of great possibilities, but we scarcely expect to see it summon the nation with convincing appeal to great tasks and decisions.

Yours faithfully,

DONALD MACGILLIVRAY.

6 Vermont Ave., Toronto,
January 23, 1919.

"WATCHFUL GUARDING."

To the Editor of

The Chinese Recorder.

DEAR SIR: Please allow one further word concerning the translation of ἐτήρουν in Matthew 27:36. Referring to my article in the November RECORDER, Dr. A. T. Robertson, Louisville, Kentucky, says:

"You are wholly right. D and some old Latin MSS. read ἐφύλασσον in Matthew 27:36 instead of ἐτήρουν."

This is the opinion of the foremost N. T. Greek grammarian in the world. With the evidence I presented, this should be sufficient to establish the meaning of the word as simply and solely that of *watchful guarding*. Thanking you, etc.,

Sincerely,

EDGAR L. MORGAN.

Laichow, Shantung, North China,
February 26, 1919.

We have received a letter dealing with the missionary needs of Kansu Province. The letter is good and informing, but inasmuch as no name came with it we prefer not to publish it. It is a general rule that the names of the writers of letters must be sent in.

EXPERT ADVICE FOR BOOK BUYERS.

To the Editor of

The Chinese Recorder.

DEAR SIR: I wish to call the attention of all members of the missionary body to the special advantages we have just now to see the latest and best books on religious and general education, at Edward Evans & Sons' Book Store, North Szechuen Road. I wish also to express my appreciation of the splendid service rendered by Dr. M. T. Price in the organization and selection of the

present stock of books. We have an educational expert's advice at our disposal in the circular letters that are sent out to the missionaries as well as in the courteous attention given in the Book Store.

Some may wonder why I am so desirous of keeping the work of Dr. Price before our missionaries. There are two chief reasons. I am convinced that we all need to do more reading in connection with all lines of our work. We have so little time for reading that we cannot afford to spend time on books that are already out of date. It has been frequently pointed out that most books written more than ten years ago on education are already out of date. I find no other place where this selective work is so well done for us. Such service demands our heartiest support even if we should have to pay more for some books than we need to pay elsewhere; this latter I have not often found to be the case.

In the second place, some perhaps do not realize the financial difficulties involved in running the book business at this high standard and making it a paying proposition. It is an educational proposition, and most educational institutions—and missionary publications — require subsidies. The Evans Book Company is a business concern. They have taken a risk in this re-organization, and have shown their willingness to do a fine piece of service to China and the missionary work. The support we give will largely determine, it would seem, the permanence of this opportunity.

These words of appreciation are in no sense a depreciation of what others are doing in the same line. They are intended to help us recognize the peculiar opportunity we now have and to lead us to give it such support as will assure its permanence, if possible.

Thanking you for this space,

I am,

Yours fraternally,

JAMES B. WEBSTER.

Chinese Events and Tendencies

CHINA'S Peace Conference, that started out with such fair prospects, came to grief early. After little more than a week of negotiations the delegates from the North resigned, and when President Hsu refused to accept their resignation the representatives of the Southwest refused to go on with the parleys. Ostensibly, the subject upon which the Peace Conference broke up was Shensi. Mr. Tang Shao-yi, the chief delegate of the Southwest, charged that the North had failed to observe the armistice in that province, demanded that fighting cease at once, and that the tuchun be removed. Apparently the Northern delegates believed the charges well founded. President Hsu, while

conciliatory, seems to have had no power to enforce the mandates calling for a cessation of fighting, and it is openly stated that the tuchun of Shensi continues his militant course because of support from reactionary quarters in Peking.

Another question that was looming on the horizon of the Peace Conference when matters came to such a sudden stop concerned the future of the so-called War Participation Bureau, at the head of which is General Tuan Chi-jui. This bureau was formed when the sending of a Chinese army to the French or Siberian front was being agitated. A Japanese loan of Yen 20,000,000 to carry on its work was negotiated, of which it is known that Yen 3,000,000 has been paid over. Now that there is no fighting for China to participate in—and no prospect that she would participate if there were—there is a demand that the Bureau and the army it is recruiting be abolished. The question then arises as to the remainder of the loan involved, Yen, 17,000,000. The Japanese state that the money is still in the bank, and have joined with other nations in advising China not to use it. But there is a well-defined suspicion that the money disappeared long ago. Fundamentally, the matter at issue is as to whether the military gang at Peking and in the various tuchunates shall continue to hold the country by the throat.

A repercussion of the Japanese pressure anent the course of the Chinese delegation at Paris is seen in the announcement that Lu Cheng-hsiang, Minister of Foreign Affairs and head of the delegation, has been granted "sick leave," and has gone to Switzerland. It is not known who has taken his place. The Chinese demands presented to the conference have been summarized as including the return of Tsingtau and all Shantung concessions; the abolition of most-favored-nation treatment; the abolition of all treaties.

China has practically completed the repatriation of most of the Germans resident in this country. It is a far cry from the day when the Kaiser commanded his troops so to conduct themselves that no Chinese would henceforth look askance at a German.

Missionary News

General

MISSIONARY RECONSTRUCTION.

At a special meeting of the Canton Missionary Conference held on February 8 the following items in a preliminary report from the Board of Co-operation were considered and adopted:—

Towards the end of last year one of the leading Missions working in the province sent a communication to the Board of Co-operation on the subject of the "Reorganization of Missionary Activities in Kwangtung Province," for which they asked the earnest consideration of the Board.

In this communication attention was drawn to the need of reorganization of all our mission activities so that the Church should be in a position to meet the demands which will be made on her in the new era on which the world is entering. Therefore it was suggested that an attempt should be made to develop a comprehensive and constructive programme for all the mission activities centering in Canton, to include all branches of work, covering undeveloped fields, together with possible reorganization of those already occupied.

The Mission bringing this matter forward went so far as to put itself on record as willing to relinquish any of its present fields or activities, feeling that, while a combination of several mission bodies in certain forms of union work, of which there are several instances in Canton, marks a praiseworthy degree of unity, it was their conviction that for the same participating bodies to relinquish a given sphere of missionary activity wholly to one of their number, deemed by a competent and impartial body the one best qualified for the carrying on the said work, thus freeing the remaining Missions for better service in still other spheres, would mark a yet higher degree of unity.

To a communication evincing such a generous and far-seeing spirit the Board felt compelled to give earnest attention, and they have considered it in several meetings and desire to submit the following partial report for the consideration of Conference.

The call is for a movement in the direction of reorganisation of all our Mission activities, and the Board of Co-operation would set forth some of the principles which they believe are vital for any consideration of the subject.

a. The utmost possible co-ordination of all mission work.

b. Mutual frankness. Open interchange of ideas, plans and policies on all mission questions is essential for the fullest progress on the mission field.

c. Full recognition of the autonomy of all Missions is accepted as a necessary principle of all effective co-operation.

d. Co-operation, not competition, should be the rule. A full recognition of this principle is one of the outstanding lessons that the war has taught us and it would be disastrous if we should lose this lesson on the mission field.

The Board of Co-operation believes that the first thing to be done is the preparation of a

programme for the province as a whole. This will need a more thorough survey of the conditions and life of the people, of the field worked by other Missions, of the strength and weakness of the Chinese Church, and of the unoccupied territory. We must reach some way of seeing the province and the Church in it as a whole, and of taking stock of the enterprise in every department. We believe that the best way to achieve this end would be to arrange for a series of small conferences in which the work of each department of our mission activities should be reviewed as to its past history, present work, and future need. From the findings of these conferences a programme for the province will be prepared and submitted to the Missions and Boards as giving the opinion of those best qualified to judge as to what is the task set before the Church of Christ in Kwangtung.

a. We believe the Language School can best serve mission interests in Kwangtung Province if placed in connection with and under the directorate of some existing educational institution.

b. The Christian Bookstore serves all the mission bodies. It should have the capital necessary to procure larger stocks of stationery and to purchase books on better terms, that it may serve more efficiently and economically the Mission interests of South China.

c. There is a place and a call for a well staffed Bible Training School for Bible-women to serve the Cantonese section of the province. We believe one such well equipped Bible Training School may serve the entire field, and that some one Mission should be requested to staff and conduct such a school.

d. The work of the City Evangelistic Secretary should not be delegated to any one Mission, but should have the strongest co-operation of all the Missions to make it truly effective both as to its programme and to the adequate occupation of the city field.

e. The Sunday School programme for the city should be properly organised. It requires an organiser. One who has had special training for such work should be secured to organise and conduct a Sunday School Normal Training School or Normal Training Classes for the city. For such a man or woman we must needs appeal to the Missions to release one from ordinary appointment to take up the large special work.

Our opinion is that the present situation is so pressing in its importance and so magnificent in its opportunities that it can only be met by unreservedly mobilising all our resources in South China.

Respectfully submitted for the Board,

(Signed) G. H. McNeur.
W. W. Clayson.
H. O. T. Burkwall.
Editorial Com.

During the discussion Rev. P. H. Anderson of the Southern Baptist Convention read a statement explaining the action and attitude of his Mission in regard to the proposed programme. Their principles would not allow them to have any part in co-operative, federative, or union schemes such as were contemplated. Apart from the independent attitude of this strong Mission there seems to be a hearty unanimity among the Christian forces of the province in desiring a reconsideration of their collective responsibility and the preparation of an adequate programme. The statement can be found in *The Cantonese Times* of March 3rd.

THE YUNNAN ENTERPRISE.

There is a saying that nobody goes to Yunnan except for office or exile. But six men and women have just gone there as

the first deputation of the pioneer home missionary society of China. Mrs. F. D. Gamewell accompanied the party by request in an advisory capacity. The service for their consecration was held Sunday, March 16, at Martyrs' Memorial Hall, Shanghai, with a large attendance of well-wishers, both Chinese and foreign. Mr. David Yui presided. Different churches were represented in the preliminary exercises. The Commission's report made appeal for contributions and earnest prayer. About one-half the $6,000 asked for has been subscribed. Pastor Voong (Baptist), in the opening address, pointed out the necessity for the Chinese churches not only to become self-sustaining but missionary, calling attention to the history of sure decay in denominations which have been anti-missionary.

Pastor and Mrs. Ting Li-mei, Misses Li and Chen, Pastors Sang and Li, then told their purpose in going to remote Yunnan. All emphasized their need of faith, and the support of friendly prayer, in so great an undertaking. Pastor Ting, the man of prayer, told of 23 years of longing to carry the Gospel message to unevangelized Chinese, and expressed regret that all who desired to go could not have been sent. Mrs. Ting, previously a kindergartner, expects her contribution to be the teaching of Yunnan's children about Christ—her long-standing desire. Miss Chen similarly had yearned to go into darkest China with the message and, after preliminary work in Honan, embraces this opportunity with joy. Pastor Sang feels his lack of higher learning but hopes this lack will be offset by his vigorous strength which fits him to meet hard, primitive conditions. He is willing and able to "eat bitterness," not only for himself, but for the less robust members of the party, and hopes God has work for him. Mrs. Gamewell expressed the joy all the foreign missionaries have in this enterprise, and gave the message of Dr. Mary Stone, prime mover, now very ill, "O how I long to go with you to Yunnan. I shall be praying all the time."

The charge, by Dr. Cheng Ching-yi, centered about the thought that one hand is to work and one is to fight. The party might not find meetings of welcome, praise, and compliments, for coming; on the contrary they must expect hardship, difficulties, and even persecution, to be driven from place to place. Through all, they must not forget, while they work and fight for God, God fights and works for them.

MARY MATTESON WILBUR.

NOTES ON KIKUNGSHAN.

About a five hours' train ride on the Peking-Hankow R. R. traveling north from Hankow on the southern border of Honan and northern border of Hupeh Provinces is a summer resort known as Kikungshan. Last year the census of the missionary valley showed 505 foreigners, 110 men, 197 women, 198 children. The following nationalities were represented: Britishers 122, Americans 326, Swedes 22, Norwegians 23, Germans 9, and three nationality not given. Twenty-seven missionary societies were represented. The following are some of the largest denominations represented: Lutherans 217, Presbyterians 41, Baptists 23, Epis-

copalians 20, Methodists about 20, Christian and Missionary Alliance 43, China Inland Mission 56. (These figures are approximate as the day the census was taken some had left the hill.) Besides the above there is quite a gathering of foreigners engaged in business who assemble each summer in what is known as "The Business Valley" to the south.

As many people were and will be coming to Kikungshan to spend the summer, it was found that the present territory was too small. A committee was appointed and representations made to the Honan authorities with the result that a general extension of the Kikungshan summer resort was granted, which was to be under Chinese government control, and be open to all classes—missionaries, business community, and Chinese.

Another important move on foot among the missionaries on Kikungshan is the building of a large Assembly Hall. A site has been procured in the south end of the China Inland Mission property and some funds have been coming in, although very slowly because of the war and other reasons.

One of the largest buildings on Kikungshan is the one occupied by the American School. In the summer of 1913 a meeting was held for the purpose of considering the establishing of a school for missionaries' children. Four missions were represented, viz., American Lutheran Mission; Hauge Synod Mission; Augustana Synod Mission; and Lutheran Synod Mission. As a result the building occupied by the American School was erected. It has about forty rooms in it including a large assembly room, dining room, etc. There is at present an attendance of forty-eight children. Four teachers and one matron are busy instructing and helping the children. As the school closes during the summer months the rooms in the American School are open for rent at the rate of $45 to $65 per season. Board may be had at $1 per day.

Another school started last year was the Swedish Union School which has twelve pupils in attendance with two teachers. They expect twenty-four pupils next year.

Kikungshan has been found to be a very satisfactory place for schools for missionary children. The climate is invigorating, the costs low, and the resort is easy of access. It is a splendid place for study as there are no outside attractions to divert attention.

The aim of the American School is to provide Christian training and instruction for missionaries' children and prepare the pupils to enter accredited colleges or state universities in America. The course of study corresponds quite closely to the course offered in the public schools in America with the addition of Bible study throughout the course.

The Chinese government has engaged a gentleman who is supervising the work of planting trees on Kikungshan and neighborhood.

VICTOR E. SWENSON.

News Items

Dr. J. C. Garritt of Nanking is to temporarily carry on the work of Dr. Stanley A. White while the latter makes a special trip to the Presbyterian Missions in Syria.

Chinese laborers are for the first time finding employment in Japanese industries. This is said to be due, according to *The Oriental News and Comment*, to the industrial expansion of Japan since the outbreak of the war.

Columbia University has arranged to give three courses on things Chinese; one on Business Chinese, one on Conversational Chinese, and the third on Business Conditions in China and the growth of international relations.

Wealthy Chinese in Singapore have pledged a million dollars towards the proposed Anglo-Chinese College there. About half of this amount has already been paid in. This is a Chinese response to the Methodist Centenary program.

The Board of Foreign Missions of the Presbyterian Church, U.S.A., is planning for a special post-war missionary conference, which shall be consultative and advisory, to take up the question of adjustments in mission work along various lines.

In the article by the Rev. C. Waidtlow in the February (1919) issue of the RECORDER, "The Symbol for God in Chinese," the character 四 has been in two places inserted instead of 目; this last character can also be written thus: 四.

The Evangelistic Forward Movement of the National Missionary Conference of India has issued an interesting "Evangelistic Campaign Bulletin" which is built up around the idea of mobilising Christian forces. It is full of suggestions for evangelistic workers.

The officials of Sunning district, Canton, are interested in setting apart an island for the establishment of a leper colony. The President of the Sunning R. R. has promised free transportation for the lepers to the colony when it is started. Everybody is committed to the plan.

The Peking School of Commerce and Finance, we learn from *The Oriental News and Comment*, has at the suggestion of the students adopted the honor system. This will call for a Student Council to govern the student body. This is a progressive and significant innovation.

The Religious Tract Society of North and Central China reports that of the special issues prepared for the Week of Evangelism they have sold 275,220 copies. This is 25,000 more copies than were sold in preparation for the 1918 Week. All of these issues have been sold at cost price. This increase is very gratifying as it is an indication of the general observance of this Special Week of Evangelism this year.

The Inter-Church World Movement of North America is progressing rapidly. Plans are under way for a field campaign in the spring of 1920, with a view to inspiring an organization of the Christian forces adequate to undertaking the world program.

While this is to be a joint rather than a union campaign, so that money raised will in general go to the treasurers of the respective Boards participating, yet arrangements have been made whereby donors who so elect may contribute directly to a united budget.

Miss S. J. Garland, of the China Inland Mission (Kansu), has accepted the invitation of the Special Committee, appointed by the China Continuation Committee, for the promotion of Phonetic Writing, to become its Executive Secretary, and to give her whole time to the work of this Committee for at least a short time. She has already begun her work. Miss Garland will welcome correspondence from all those who are engaged in the work of teaching illiterates to use the National Phonetic System, and will be glad to give any assistance within her power. Her address is 5 Quinsan Gardens, Shanghai.

In connection with the survey of Christian work in China, 150 missionaries are assisting, together with some thirty others working on the borders of large unoccupied areas. So far less than 100 of these have finished their work. The committee is preparing charts which will be bilingual and hence will assist all Christian forces to better understand the problem of evangelizing China. Participation in this work will pay all missionaries, even though temporarily they may have to lay aside their own tasks to carry on their part of the work. An interesting Bulletin on "Rural Surveys as a Means to Evangelism," is in course of publication.

Dr. Wainright, in the Chairman's address at the sixth annual meeting of the Japan Continuation Committee, says, "There is one aspect of the war which is new. No war hitherto has been world-wide; no war before this has drawn all nations into the conflict. A world war shows us this at least, that a problem confronts us in which the welfare of humanity as a whole is involved. It gives significance to the call for a world Church. There will be wide differences of opinion as to the nature of this Universal Church. But there will be no difference of opinion as to the necessity of a Universal Church as a foundation for a World League of Nations and a Universal Peace."

A circular letter has been issued by twelve well-known and experienced missionaries in Hupeh and Honan to their fellow missionaries in these provinces, drawing attention to the fact that for three years they have annually laid aside their ordinary tasks for two or three days and spent the time "in fellowship of silence, prayer, discussion, and recreative common life." They have talked frankly with one another of habits, failures, methods and times of Bible study, and other personal problems. They feel now a hunger to inspire others to participate in these retreats, hence the circular letter. They feel that similar groups may be formed anywhere which shall meet, not as representatives of Missions, but as those desiring to have fellowship with one another and with Christ.

The January (1919) issue of *The International Review of Missions* is a "Home Base Number." We wish every missionary could read it. It is full of the new

ideas that are going to bring about tremendous readjustments in mission work and make it more than ever a world movement. Here are discussed the principles of missions; their relation to the men of to-day, organization, the growth of co-operation,—all treated with a statesmanlike sweep and clearness. One cannot afford to be ignorant of these ideas, otherwise there is the danger of a tidal wave of reconstruction striking one when unprepared, with the result that one is bowled over temporarily. If you do not subscribe for this magazine, borrow it, and take time off to read it.

We have received a letter telling of the Evangelical Catholic Church, a movement begun in England some years ago and which has adherents in some fifteen or more countries and nationalities. Some of its members belong to "denominational" churches, others are "evangelical" Catholics. This is another interesting attempt to promote Christian unity. It seems to be a movement for a point of contact between Protestants and Catholics, and is an attempt to enable Catholics and Protestants to worship together. The Bishop is to be elected by the adult communicants, from among one of three candidates, chosen by the clergy. With the letter came a copy of "The Divine Service of the Lord's Supper," arranged for use in any Christian church or chapel.

Plans for co-operation in Christian work in Latin America are proceeding apace. The missionary map of Mexico is now practically remade, and there is a better distribution of Christian forces than ever before. The largest single project in this co-operative program for South America is the International Faculty of Theology and Social Sciences, which will begin its work in 1920. There is interesting progress also being made in coöperation with the Governments. The Brazilian Government, for instance, has just offered to the Presbyterian Mission the free use of a well-equipped school with some ten thousand acres of land, in the State of Rio Grande do Norte, agreeing to back the school for a period of fifty years, if the Mission will provide the leaders and the teaching force.

The British and Foreign Bible Society and the American Bible Society have made an exchange in the interests of unity, with regard to the work done by these societies in Korea and the Philippines, whereby the British and Foreign Bible Society has exchanged its work in the Philippine Islands for the work done by the American Bible Society in Korea. Not only have these two societies exchanged fields but they have transferred each to the other the versions and plates used in each of the countries referred to. The two societies have made previous adjustments of this sort in other parts of the world, but this recent transfer is counted by the *Bible Society Record* (January, 1919) as perhaps the most conspicuous illustration of the influence of comity and efficiency in the world work of making the Bible known.

In order to offset the attempts of American brewers to transfer their interests to China, the Executive of the China Con-

tinuation Committee on the request of twenty-six Missions and other interested bodies, sent a cablegram to the Foreign Missions Conference of North America urging action thereon. The Foreign Missions Conference also took action on this problem, expressing themselves clearly, definitely, and forcibly. Their resolution says that the ratification of the amendment to the Constitution of the United States prohibiting the use of intoxicating liquors "means the cessation of a traffic that has caused more casualties and greater desolation than the world war." In addition the China Continuation Committee has been approached by the temperance forces in the U.S.A. with a view to securing co-operation for the extension of their work in China.

Personals

BIRTHS.

MARCH:

3rd, at Siangyang, Hup., to Dr. and Mrs. O. Eckfelt (née May Sowerby), L. U. M., a son (Lawrence Clayton).

11th, at Peking, to Rev. and Mrs. John S. Burgess, Y. M. C. A., a son (Vinton Douglas).

23rd, at Shanghai, to Mr. and Mrs. George B. Fryer, I. B. C., a daughter (Roberta Anne).

27th, at Shanghai, to Dr. and Mrs. F. Rawlinson, S. B. C., a daughter (Ruth).

MARRIAGE.

MARCH:

20th, at Shanghai, Miss Anna M. Sykes, P. S., and Rev. J. H. Bryars, P. N. (Changteh.)

DEATHS.

JANUARY:

3rd, at Haichow, infant child of the Rev. and Mrs. J. W. Vinson, P. S.

16th, at Kuling, Miss Jessie P. Rhind, Ind., from heart trouble.

FEBRUARY:

19th, at Sianfu, George Bell, younger son of Dr. and Mrs. Andrew Young (E. B. M.), aged two years and seven months.

19th, at Anshun, Thomas Vernon Jamieson, aged 22 days, from septic poisoning. C. I. M.

20th, in England, Mr. J. N. Hayward, formerly Treasurer of the C. I. M., Shanghai.

25th, at Tsingkiangpu, Margaret Gay, only daughter of the Rev. and Mrs. Addison A. Talbot, from scarlet fever.

MARCH:

1st, at Hwangchow, George Tonnér, son of the Rev. and Mrs. G. Tonnér, S. M. S., aged four years and four months, from bronchitis and pneumonia.

7th, at Hungtung, Mrs. W. F. H. Briscoe, C. I. M., from pericarditis.

16th, at Shanghai, Miss Marie Elizabeth Belleville, Y. W. C. A.

21st, at Shanghai, Rev. Jacob G. Cole, S. C. M. (Tamingfu, Chihli), aged 52 years.

23rd, at Peking, Mrs. H. H. Lowry, M. E. F. B., aged 80 years.

24th, at Chefoo, Christopher M. Graham, aged fifteen and a half years, resulting from carbuncle. C. I. M.

ARRIVALS.

JANUARY:

29th, from U. S. A., Rev. J. G. Magee, P. E.

FEBRUARY:

7th, from U. S. A., Rev. and Mrs. W. P. Roberts, Miss Josephine Travers, Dr. and Mrs. H. B. Taylor, P. E.

19th, from U. S. A., Rev. and Mrs. T. L. Sinclair and children, P. E.; Rev. and Mrs. R. A. Torrey, Jr., and children, P. N.

26th, from Siberia, Rev. T. L. C. Suhr, U. E.

28th, from Canada, Rev. Geo. A. Andrews (new, Kaifeng), C. E. C. From U. S. A., Rev. W. Rex Wheeler, P. N.

MARCH:

16th, from U. S. A., Miss G. Harlowe, Miss G. McKinney (Kuling School), P. E.; Dr. and Mrs. E. A. Merian, E. A. From England, Dr. and Mrs. F. Howard Taylor, Miss A. Sharp, Mr. R. Williams, C. I. M. From Canada, Miss D. H. Allen, C. I. M.

17th, from England, Dr. and Mrs. F. H. Judd, Mr. and Mrs. J. Hutson, Mrs. R. B. Porter, and Misses C. McFarlane, A. Tranter, A. I. Saltmarsh, and G. Eltham, C. I. M.

18th, from U. S. A., Dr. and Mrs. W. H. Venable, P. S.; Miss Fauske, A. B. C. F. M. (new, Tientsin); Mr. Frank Cheneweth, A. G.; Misses A. M. Clark, R. Kent, C. A. Couch, K. La M. Rigby, Sister Edith Constance, Sister Constance Anna, P. E.

19th, from U. S. A., Rev. and Mrs. Geo. Hansen, A. F. M. Also eight Scandinavian missionaries.

DEPARTURES.

FEBRUARY:

2nd, to U. S. A., Miss M. S. Mitchell, P. E.

MARCH:

1st, to U. S. A., Miss E. W. Riebe, P. E.

4th, to England, Misses Robey and Smith, Ind.

8th, to U. S. A., Rev. and Mrs. W. E. Bailey, Dr. and Mrs. G. G. Davitt, A. B. F. M. S.

13th, to U. S. A., Mr. and Mrs. G. E. Lerrigo, Y. M. C. A.

14th, to Australia, Dr. and Mrs. Oliver and child.

15th, to U. S. A., and England, Rev. and Mrs. K. McLeod and children, C. I. M. To England, Mr. and Mrs. A. Moore and child, Misses A. A. Davis, J. P. Brook, E. Dives and E. Turner, C. I. M. To U. S. A., Miss A. Kratzer, C. I. M.; Rev. and Mrs. H. McMillan and children, S. B. C.; Dr. F. H. Dieterich, P. N.; Mr. and Mrs. W. C. Jordan, Y. M. C. A.; Mrs. F. G. Deis, P. E. To Canada, Mrs. H. S. Forbes and child, Mrs. Forbes, Senior, P. C. C.; Dr. and Mrs. E. Kyle Simpson and children, M. C. C.; Miss Jean Holt, M. C. C. To U. S. A., Miss Freeda Boss, Y.W.C.A.

16th, to Australia, Mrs. T. A. P. Clinton and son, C. I. M.

22nd, to England, Mrs. Robt. Swallow, U. M. C.; Dr. and Mrs. W. C. Grosvenor and daughter, W. M. M. S.; Miss Agnes Baxter, C. I. M. To U. S. A., Miss S. Taylor, Ind.; Miss M. Darst, F. C. M. S. To Canada, Rev. and Mrs. W. C. Cadmon and child, C. A.

30th, to U. S. A., Mrs. T. W. Bateman, M. C. C.; Miss Frances Bement, A. B. C. F. M.

31st, to England, Rev. and Mrs. A. H. Sharman, U. M. C.